The Independent.

Conducted by Pastors of Congregational Churches.

SPECIAL CONTRIBUTORS.

The following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures:—Rev. G. B. Cheever, D.D. (C.). Rev. H. W. Beecher (*), and Mrs. H. B. Stowe (H. B. S.)

CORRESPONDENCE.

Stated correspondents of the first ability are engaged in England, France, and Italy; also at Boston, and several other places in our own country.

The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS."

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Our Special Contributors.

BOOK-NOTICING.

It is no part of our duty to notice books. If they are sent to us, we shall notice them when we can. But, when it is not convenient to take the time to examine them, it must be understood by all senders, that we shall put them on the shelf without scruple, and their investment of a book will not earn a division of a single line of notice. If with this understanding, and running their own risks, publishers choose to send us their issues, and take their chance, they are entirely welcome to do so. But we beg all authors, who desire us to say a kind word of their books, *for friendship's sake*, to write good books, so that we can commend their works on other grounds, for they will stand but a slender chance.

The American Fruit-Grower's Guide, in Orchard and Garden. By F. R. Elliott, New-York. C. M. Saxton, 152 Fulton street.

This is a work of five hundred pages, resembling in size and scope of design, Downing's Fruits and Fruit-trees of America.

The respects in which this work deserves notice are:

1. The addition which it makes to the list of apples and cherries, of native sorts. We think, however, that many of them are prematurely favorable.

2. In the science of description, Mr. Elliott has employed, in the chapters on the apple and the pear, the characteristic and distinguishing forms of the leaf and the seed-cells. This is a step in the right direction.

3. The changes which a fruit undergoes upon different soils, and in different atmospheres is kept distinctly in view. And, though the investigation of these most interesting facts has not yet been so large and accurate as to form the basis of very thorough and reliable statements, yet a beginning is made, and Mr. Elliott has contributed many materials toward a department of knowledge hitherto almost unmarked.

4. Beside these more prominent points, the reader will find many interesting facts, many suggestions, in the preliminary chapters, of each leading department of fruits.

We should be glad to rest the matter here. But American Horticulture and Pomology suffer for lack of firm and just criticism.

1. Mr. Elliott has been led to make his book cover larger ground than was needful, except for bookseller's reasons. Had he given a monograph on apples, or a thin volume devoted chiefly to the apple, the cherry, and the pear, and *as a catalogue raisonnée*, it would have shielded himself from much criticism. But there is no advance upon Downing's work which justified so large an undertaking. And in a literary view it falls far below it.

2. For Mr. Elliott has the unpardonable vice of bad writing—unpardonable in any body, and in any department of literature; but to the last degree unbecoming in a practical and scientific work; and rendered more ridiculous when attempted by persons who can not even write grammatically. Fine writing is the scrofula of literature. The only way to cure it is for the author to burn his manuscript.

We are surprised that Mr. Elliott's publishers should not have urged him to entrust his MSS. to some literary hand, to comb its tangled sentences, and pluck out its artificial flowers, and gaudy tail-feathers, stuck in without taste or conscience.

A little of this tendency is to be found in Mr. Downing's work. Sentimental sweetnesses are quite in place in a treatise on the beautiful, and in works treating of landscape-gardening; but the utmost frugality should be practiced in a treatise upon fruits. And if, in any degree, Mr. Elliott has sinned under the influence of Mr. Downing's genial and flowing style, it is time that the pomological world should pronounce its censure so distinctly upon such efforts, as shall create a law of propriety hereafter. Otherwise we shall have books of fruit stuck all over with meretricious ornaments, like a confectioner's gewgaw temple at an absurd municipal dinner.

A few extracts will show that our criticism, if severe, is needful.

We give the first paragraph of chapter I:

"A subject so boundless, in a country of such extent and capacity of soil and climate as ours for the production of all the finer fruits; in a country which, until within a few years was but a wilderness—a wild, uncultivated tract now yielding, with the most common, or rather with no care, immense quantities of delicious ripe fruits for transportation to countries where the arts of culture were fully known and understood before we were; filling our store-houses with food, our hearts with gladness, adding to our wealth while contributing to the blessings of others; (for what meets the eye or gladdens the heart more pleasantly than the sight of the perfect fruits of the earth?)—a subject, we say, then so boundless, merits more of enwreathing than our limits here may allow, though our pen may picture it. Nor have we space, although especially applicable to the practical use of our work, to more than commend the study and practice, in a scientific view, of man to perfection of that depicted in the following stanza:

'The heaven-taught gardener's wondrous skill
Shall wreathe the earth with flowers,
While new and luscious fruits shall grow
Throughout her Eden bowers.'"

Again, on the same page, we have the following paragraph:

"Rapidly as the West has grown from a tract of country only inhabited by the red man and beasts, to the present presenting almost, at this day, of the "Garden of America;" her prairies, her limestone hills and broad levels; her sandy alluvial bottoms, located in almost as many different climates as positions, abound with all of nature's food, stored for years in the production of tree, fruit, and flower, to such extent that she may yet be said to be in her infancy. And no one who has not sailed and traversed her wide borders—no one reared and trained on soils where four sixths is rock—can have, but by traveling over it, any conception of the wealth stored up in the soil of the West."

Again, on page 16, Mr. Elliott says:

"All this is encouraging; but there is also a dark side in fruit culture gradually coming on us, to be met only by the general diffusion of knowledge on this subject; a knowledge that, as before remarked, will enable us to compensate illfully with deficiencies or over-luxuriance in soil; to know the insects destructive, and their antidote, that we may secure our products from their ravages; and a just appreciation of the nature of trees, that we may know how to shape them to the withstanding of our changeful climate."

The particular *shape* by which a tree is to withstand the changeableness of climate is not mentioned.

We have marked not a few passages in the body of the book, as worthy of attention, or as requiring exact inquiry. But we can not enter upon them now. There is one remark that struck us as a little curious. Speaking on page 101, of Raule's Janet Apple, Mr. Elliott says, "The scriptural name of Rock-Rimmon, given it in the Sciota Valley, was probably on account of its sure-bearing and long-keeping qualities"! We are a good deal puzzled to perceive where the law of association harnesses this apple on to the Rock-Rimmon! The term is descriptive of a rock, mentioned among other places in Judges 20: 45 and 47, as a place of refuge to which the remnant of the defeated tribe of Benjamin were chased, and where they abode "four months." The word Rimmon is also the name of the pomegranate, and when applied to cities, gods, or hills, it is in the same manner in which we apply the name of forest-trees, ash, poplar, etc., to streets and avenues. Now, was it applied to the Janet apple, from some idea that it was hard and sound as a *rock*? or was it a hint that it would keep "four months"—as Rock-Rimmon preserved the remnants of the Benjamites? or was it from the fact that Rimmon signifies pomegranate, and that pomme is an apple, and granate, granite, making it out to be *granite-apple!* We should like Mr. Elliott's opinion; and meanwhile, it would not surprise us to find out that some reader of the Old Testament had a rocky-knoll, which he was pleased to call Rock-Rimmon, for the same satisfactory reason that led him to call his daughter Hephsibah, and his son Eliakim. And when the said knoll was planted as an orchard, with seedling trees, this deservedly favorite apple took the name of the hill. There is, however, another supposition. One of the synonyms is spelled "Rock *Remain*." If the innocent gentleman supposed that to be the sense and spelling of Rimmon, it would be quite natural that he should call an apple by it, which, to our own knowledge, will "remain" from November till June, if protected against human attacks—a period twice as long as the "four months" in which Rock-Rimmon kept the Benjamites.

In conclusion, we thank Mr. Elliott for much that is useful and suggestive in his book, and beg of him to reduce it in size, to leave out much of the preliminary chapters to each fruit, to re-write it in short sentences, without figures of rhetoric, and then to ask some grammatical friend to look it through, and see that all the verbs and nouns are at peace with each other.

"X" UPON CHRISTIAN POLICY.

How hard it is to learn to swim! It is next to impossible to persuade the learner that the water will float him safely, if he calmly and quietly trusts himself to it. The sensations are all so new, and the laws of safety so just the reverse of land-laws. His land-habits cling to him. But the more he puts forth effort the worse off he is. He must be safe, not by grasping up, nor by grasping down, nor by any devices which he learned on land. Whoso would save his life, will lose it. Whoso will lose his life, give up, and lie still, the same shall find it.

Christians who would successfully co-work with Christ, for the incoming of his kingdom, have to meet a similar difficulty and trial of their faith at the outset. They cling to worldly ways and wisdom. They learn very slowly, and by the hardest, to trust those seemingly foolish, yet divinely-omnipotent laws upon which Christ has founded, and will build his kingdom. The real "power and wisdom of God" always does and will seem foolishness with men. Men make things go by money, management, numbers, craft, law, authority, and by other compulsions, more or less subtle. The habit is to select some end or object, confessedly desirable, and then to concentrate all sorts of honest and lawful expedients upon its achievement. "Is not the object a good one?" say they; "are not our labors perfectly lawful?" And yet, every thoughtful man knows that forces and courses, which we call honest and allowable, are often far from being fragrant with any Christian grace. And like the scared swimmer, who can, if he choose, easily thrust up a hand or foot into dry air and safety, but always at the expense of some other part that sinks; so are Christian efforts which compass successfully some minor and immediate good, by special effort, but at the expense of some Christian grace submerged. Such efforts always prove costly in the long run, however desirable their immediate result may seem. Hence those numerous and neglected exhortations—"Take no thought for the morrow;" "Be anxious for nothing;" "Seek ye first the kingdom of God, * * * and all these things shall be added unto you"—and many more to the same effect. We hear them in sermons; we see their beauty; Jesus Christ practiced them, and we admire. History tells of men who so lived, and we exult in the invariable *dénouement* of their heroic lives. But we are slow to trust ourselves to the same strange experiment. We admire, but shrink from a system which discards force, that it may exhale influence; which says, let men "*take* knowledge of you" voluntarily; you, the patient, faithful light-keepers, they the storm-vexed mariners. It does seem so reasonable to use a little lawful compulsion, and practice a little craft, for the good of people's souls. And yet we know from history that the cause of Christ was never yet *permanently* advantaged by laws, decrees, or by any form of social compulsion. Neither craft, nor money, nor force can propagate the "gift of God." Appeals to these, whatever be the immediate good, always prove a curse in the long run. With the apostle, experience consents to teach, "when we are weak, then are we strong."

Romanism (anti-Christ) is at odds with pure Christianity, in that the former proposes, and consistently practices religious craft and compulsion, to the full extent of ability, while the latter protests against them, and, when self-consistent, declines even to meet force by force, craft by craft—being never overcome of evil, but overcoming evil with good. The conflict between the two seems unequal. It would be unequal, were not God always on the side of truth consistently propagated by love and liberty. It is Goliah and David, over and over again, perpetually.

These opinions find application and illustration everywhere throughout the domain of "applied Christianity." The vexed school-question is a prominent case. Shall we trust to purely Christian influences, or shall we appeal to legislation to enforce a certain quantum of religious instruction in the schools? In the one case, a pious teacher will say to his school: "I am a Christian, and I can no more teach school without Bible and prayer, than I could without eating and sleeping. They help me to teach, and they will help you to learn. Therefore I invite you to join with me, (as many of you as wish, as many of you as are requested to by your parents,) in voluntary, regular, unconstrained reading and prayer, *just before school-hours*, and we will try to practice Christianity all day long in school." In the other case, the official teacher will say: "I am required by law to read the Bible to you. You must keep still. Now I am going to pray.' And by aid of monitors, and *vigilant* devotions, and other devices of authority, the school is made still and devout. Thank God! we have conquered the Catholics and the atheists! The Bible is safe, and is in every school! Yes, in the school—but not of it.

Gentlemen, Romanists, and others, our motives differ; but for once our votes coincide. Let it never happen that the Bible is forced, like a bitter potion, upon contentious parents and heedless youth. You vote thus, because you doubt or reject the Bible. We, because we love it, and will never allow it to be misused and misrepresented. Its pearls must not be cast before swine. The piety we would cultivate can not be forced into blossom. The religious forms you love can be so forced. Your weapons are of the world, and you seem omnipotent. But we do not contend with such warfare. We remember the words of Christ, and we believe them: "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews. But now is not my kingdom from thence."

Such is our "foolishness." Let the future unfold whether or not it shall turn out mighty to the pulling down of strong-holds!

X.

Our own Correspondence.

FROM OUR ENGLISH CORRESPONDENT.

England, April 20, 1854.

THE WAR: PUBLIC OPINION.

A faithful description of the state of the public mind at this time would appear quite paradoxical. It is true that the nation has never been so fully penetrated by peace principles as at this time; it is equally true that there is a decided and unanimous national feeling in favor of the war against the Russian autocrat. It is not the old blind war spirit which prevails; much less is it a spirit evoked by rulers to gratify regal or aristocratic pride and prejudice. It is not prompted either by the greed of commerce or the lust of conquest; but it is an expression of that instinctive feeling in favor of right, and of hostility to despotism, which constitute the best characteristics of Englishmen. It is an expression of the feeling against the Czar which, to a great extent, was created by his onslaught on Hungary, and intensified by the mission of Kossuth. The war is looked upon seriously, as a fatal necessity, a most painful duty, and as by far the least of two enormous evils. There is a strong feeling of resentment against the Czar personally, as having necessitated the war and evinced his determination to put his foot on the neck of Europe.

Thus much for the general sentiment. The nation would have the occasion used, and the whole power of the state put forth, not merely to repel the despot, but to take from him the power of renewing his attempts to Russianize the world. But there is little doubt that in this the nation is in advance of the government. It is evident that the ministry would have paid almost any price for peace, and there is reason to fear that a portion, at least, of the ministry and of the aristocracy are in their hearts disposed to take occasion, or to [illegible] to let the Czar off easily. Beside the personal feelings and political tendencies of Lord Aberdeen, and the class which he represents, there is an element in the British cabinet which is not favorable to thoroughly decisive action against Russia. This element has not been noticed either in Parliament or by the press, but in the settled opinion of the present writer it is real and influential. Three of the ministers are decidedly "Anglo-Catholic," Mr. Gladstone, the Hon. Sidney Herbert, and the Duke of Newcastle, these men have been close friends for years; they were cotemporaries at Oxford; they together, and early, drank deeply of the poisoned springs which have since flowed forth with so baleful an influence. Mr. Gladstone's powerful and peculiarly subtle mind is thoroughly penetrated by the so-called "Church principles." To him Christianity is sacerdotalism. The Church is the episcopate. Hence he vehemently opposed the Jerusalem bishopric, because it was inconsistent with "Church principles" and the rights of the Greek episcopate, and because it seemed to recognize the non-episcopal Lutheran Church. His language on that occasion called forth from Bunsen a most earnest and solemn protest, against prelacy and priestism, prefixed to his *Church of the Future*. With Mr. Gladstone's friends and co-religionists, the union of the Anglican and the Eastern Church, or the recognition of the one by the other, has been an object of earnest desire, and to promote which one of them went to Russia, where he was scandalized and greatly thwarted by having pressed upon him the fact, that the late Bishop Luscombe, of Paris, had received into the Anglican Church a lady convert from the Greek communion.

There is no manner of doubt, that this feeling in respect to the Greek Church is real, strong, and practical; and trifling and even contemptible as it may appear in the eyes of intelligent and well-informed men, there can be as little doubt that, existing as it does in the British cabinet, it is, in a sense, a Russian element having a paralyzing force.

The principal proprietor of the *Times* is of the same school of religionists, graduating at Oxford at the same time, and being then and since in personal and intimate communication with the Romanizing leaders, both lay and clerical; and this, to a very great extent, explains the course of the leading journal.

It must not, however, be inferred that there has been any want of energy in making warlike preparations since war became inevitable. Wonders have been wrought in all the arsenals, a prodigious force has been accumulated, and unwonted provision made for the comfort of the men destined to the dreadful work. It is becoming evident that France and England will have to pay dear for the forbearance exercised and the procrastination which has postponed action. The Czar has improved every hour of the delay gained by his duplicity and the hesitation of the Western powers. The Danube has been crossed and its mouths closed. Quite an army has been concentrated upon Sebastopol, and that great arsenal has been made almost invulnerable. So in the Baltic: retiring from and dismantling Aland, the Emperor has employed all the resources of the highest military skill to secure Cronstadt and his Baltic fleet against Sir C. Napier, who will have to be sustained by military force.

Important news is hourly expected from the Danube, or rather from the Dobrudsha, where Omar Pasha will have to meet the concentrated Russian force. The combined fleet is now close to the scene of operations, and if something is not done by the admirals to render real and not "moral" support to the Turkish Commander-in-chief, there will be deep dissatisfaction loudly expressed in England. The combined fleet has been under a cloud ever since the affair at Sinope, and no little distrust has been excited by the inaction of the commanders. There are still wearisome speculations touching Austria and Prussia, and much talk of more protocols and treaties; but all this is really not worth notice. When Wellington gained the battle of Vittoria, then Austria joined the allies, and went against Napoleon. So now, if France and England strike hard and successfully by sea and land, then Austria and Prussia will be the good friends of the naval powers, and use their good offices with their excellent allies to make a peace favorable to Russia!

There are no indications whatever of the plan of war adopted by the two governments. The earnest desire and persistent efforts made to secure Austria and Prussia, almost prove that no decisive plan of action has been adopted having reference to the future security of Europe; for which at present there is no guarantee, and for which, it would appear, there can be none but in a firm and lasting alliance between France and England. Looking at the enormous Russian fleet in the Baltic, even now larger than that of Napier, and looking at the encroachments of Russia on the shores of the Baltic, threatening complete domination over Norway and Sweden, it is obvious to the meanest capacity, that not only should the Dardanelles be closed against Russia, but that "moral," and if it need be, other means should be employed to close the outlets of the Baltic against the enemy. This done, Russia would be imprisoned, and could only break out upon Germany, and if successful might, in the Napoleon fashion, proclaim that the Hapsburgs had ceased to reign.

The Czar and his allies have gained one victory over the British: Lord John Russell has been compelled most reluctantly to withdraw his bill for the reform of Parliament. The war is made responsible for this; but it is not exactly so. Lord John, whose good faith no man doubts, has not been thoroughly sustained by the cabinet. To press on the measure implied a dissolution of Parliament. This was not desirable, on public grounds, and would be most disagreeable to honorable members of every degree. Beside this, half-hearted reformers, and the men who sat for the doomed boroughs, were in a tacit conspiracy against the measure. Withal, there was no pressure from without to make the ruling few uneasy and complying. There was very little active feeling in favor of the measure. It wanted that breadth and simplicity which is necessary to interest the public mind. It was too much elaborated, *doctrinaire* fashion; and the novel proposition to give a member to minorities, displeased where it did not puzzle.

Perhaps a more serious loss to the public is the loss of Mr. Cobden and of Mr. Bright. These very able men have certainly separated themselves from the nation at this crisis, and denuded themselves of power for good. Their views are taken to be narrow and selfish, purely commercial and English in the most limited way, and as justifying the imputation sometimes cast upon the policy and principles of the English government and people. They have so spoken upon the Eastern question as to be open to the imputation of being practically Russian.

Lord Aberdeen's reference to Falkland, and his cry for "peace," has elicited an admirable paper on the character of this favorite of Clarendon. It appeared in the *Examiner*, and is sent herewith as an historical sketch of great merit. It must be from the pen of Mr. Foster, who, of all living writers, is best acquainted with the men of the period of the civil war, and views them, and the events of the great contest, in the light of a clear, penetrating, and liberal philosophy.

Our public writers are pronouncing funeral orations (in the form of obituaries) on the decease of Prof. Wilson, the redoubtable *Christopher North*, of *Blackwood's Magazine*. It needs not to eulogize his rare and [illegible] powers; but something needs to be done, which has never been done, to let it be said that his gothicism, done in this sacrated, in the highest sense of the word. The Christian man and the moralist might well weep over this professor of moral philosophy. In the famous *Noctes*, and other of his writings, by the gusto with which he has described feasting and carousings, and sanctioned the drinking customs which are the curse of Scotland, he doubtless strengthened a national vice. English reformers and American citizens, too, have to remember the bitterness and virulence of his Tory politics, which have, in times past, excited distrust and dislike where there should have been fraternal regard. It may seem ungracious to notice these things; and yet, not only fidelity to truth, but the interests of nations, and the well-being of mankind, demand that the shortcomings and errors of men of genius should not be altogether overlooked, or treated as venial. By the way, will it have to be written down, as we hear, that Mr. Everett has sacrificed to the Moloch of the South, and joined to pronounce an extended and clinging "curse" upon the New World!

Agricola.

MORE FAST-DAY SERMONS.

As mentioned last week, we have still a considerable number of letters that have not been published, reporting the aim and manner of the clergy of New-England in treating the Nebraska iniquity and its author, in their sermons on the late annual State Fasts. We doubt if there ever was such an opportunity in which so large a number of clergymen were able to give their individual testimonies to the public, with so wide a circulation. The unity of the drift, and the diversity of the manner, unite in proving at once the greatness of the occasion, the deep convictions that are entertained concerning it, and the conscientiousness of the parties, who have been thus moved by a common impulse, to give utterance to their hopes and fears in regard to the true welfare, the moral conduct of the country. We have taken care that the record of these testimonies should be sent to every member of Congress, to clergymen and editors very widely, and to the press, and other influential parties. It will surely be a startling aggravation of the atrocity of the iniquitous proceeding now on foot, should Congress madly press on, in the face of such demonstrations from so excellent and influential a class of citizens. It will be a fearful token that God either intends to let those reckless politicians destroy themselves by their folly, or else proposes to inflict through them some signal calamity, as a righteous retribution upon the country that has advanced such men to its places of power and honor. Either way, the collection and presentation of these combined testimonies assumes an importance which was hardly realized when the idea was first adopted, of issuing the circular which has been so remarkably responded to.

In closing this collection, we are bound to render a cordial acknowledgment to the very large number of ministers (considerably over two hundred in all) who so handsomely responded to our inquiries. We trust they will all feel themselves recompensed for their courtesy, by the evidently increased value which these reports have acquired by their combined presentation and wide circulation in the columns of *The Independent*.

We ought also to remark that, as our circulars were chiefly addressed to pastors of our own denomination, it naturally follows that the reports are far more full and complete, of the efforts of Congregational ministers than of any others; but we have ample assurance that the clergy of nearly all the other denominations are equally agreed in condemning this great iniquity, and equally zealous and self-sacrificing in their endeavors to defeat its consummation. In this connection, we give place to the following note of an esteemed Methodist minister in Rhode-Island, explanatory of the position and feelings of himself and his brethren:

"Messrs Editors: Interested in your position on the Nebraska question, and your researches into the results of the Senatorial assault on 'the three thousand,' I will state that on the day of the annual Fast in Massachusetts and Connecticut, the Providence Conference of Methodist ministers was in session, causing the absence of some hundred and twenty ministers from their homes, and, generally, the closing of their churches. Nearly all these labor in these two States, the remainder in Rhode-Island. Probably every one of them signed the great remonstrance, and many had preached on the subject. Moreover, the Conference, as a body, adopted strong resolutions, and the form of a protest against the Nebraska bill, which, so far as I know, was signed by every member present, and has been forwarded to Washington, and presented by Mr. Elliot, of Mass. Such is the sentiment of Methodist ministers here. T."

We now give a very condensed summary of the additional reports we have in hand, of Fast-Day sermons in Massachusetts:

ESSEX COUNTY.

Amesbury.—Rev. J. M. Bacon. Text, Esth. 4: 14. The voice of the New-England ministry. Reasons why they should not hold their peace at this time, but speak for warning and for counsel; such as, the very existence of American slavery, and the pendency of such a bill before the national legislature. Remarks, showing how the people may meet this exigency.

The Congregational minister at Amesbury Mills preached, from Prov. 14: 39, on the sins of our country, including slavery in the enumeration, and giving the Nebraska bill a thrust.

The preacher who officiated for the pastor of the Baptist church, (the latter sick,) preached an anti-slavery discourse.

Andover.—Rev. C. H. Peirce, of West Parish. Text, Isa. 21: 11. The aggressions of the slave-power enumerated and explained, with the compromises. The iniquity of the Nebraska bill, its breach of plighted faith, etc. The injustice of any governmental enactment which violates fundamental morality; and the right and duty of ministers to expose it from the pulpit, and to oppose it in every feasible way.

Sermons of a kindred character were preached by Rev. Mr. Briggs, North Parish; Prof. Emerson, D.D., in the Old South Church, South Parish; Rev. Mr. Brown, of the Free Church, South Parish, and by Mr. Lincoln, minister of the Universalist society, South Parish. Five in all, and at least two had previously alluded to the subject from their pulpits on the Sabbath.

Georgetown.—Rev. J. M. Prince. Text, Matt. 12: 25. The devil sows his seed while men sleep. The greatest evils spring up and become well rooted before men in general are aware that they are such. They are allowed to become great because thought harmless. Men will not take the trouble to destroy them while they can be easily uprooted, because not aware of the growth they are capable of. Reasons why our country is much exposed to danger from slavery.

"It is a system, instigated by selfishness, founded in robbery, and perpetuated by injustice. Its principles are at war with the whole American system, as established by our forefathers. Its whole history shows the slave-power to be insolent and imperious in its bearing, insatiable in its demands, persistent in its attempts at encroachments upon freedom, and unscrupulous with regard to the means by which to accomplish its ends. Illustrations of this last remark were drawn from the history of the Mexican war; and especially from the more recent attempt, in the very face of the most solemn pledges, to fasten the curse upon the territories of Nebraska and Kansas, long since consecrated to freedom. After such demonstrations, it is vain to think of satisfying it, and folly to talk of the most solemn compromises as a finality. They are but straws in the way of a system, the very foundation of which is laid in wrong, and every stone cemented by injustice. To such a power there is no finality short of complete supremacy."

Rev. Dr. [illegible] E. Dimmick D.D. was ill some weeks before, on the Nebraska movement, from Prov. 31: 6.

"The doctrine was, *Governments under the control of God*. From which it was attempted to derive encouragement to prayer for His interposing hand, to defeat the terrible scheme of evil devised against us.

"1. Governments are of God's appointment, and have no right to stir beyond the boundaries he has prescribed for them, or to forget or disregard Him who is higher than the highest.

"2. God often has, in the history of the world, interposed, in answer to the prayers of his people, to turn away impending evils which wicked rulers were about to bring upon them. He has troubled those rulers with dreams, or sent discord into their counsels, or raised up opposition to them, which they could not overcome, or in some other way caused their devices strangely to fall to the ground. He may, in some of these ways, save us from the evil we fear.

"3. As prayer and other practicable duty should be combined, whatever else *can* be done to avert the evil should be done; and as the case is pressing, should be done quickly.

"Can we suppose that God, by his pure Spirit, will influence to a decision that will open the great northwest region of our country to a system of the most terrible oppression the sun looks down upon? He may permit the evil to take place, *because men*, rulers and ruled, *will have it so*. But if he does, it will be in judgment to us and to the world. When the British emancipation bill for the West Indies was to be signed, the royal signer said it should not be done in privacy or obscurity, but in the most public manner possible. Hence, he took his stand in an open place, under the broad heavens, and in a clear day, and the moment the sun was passing the meridian, he put his name to the immortal instrument. If a bill is to be signed in this land for the extension of slavery over territory now free, let it not be signed in the day-time. Let it be signed at midnight, that no sun may see it. Let it be a cloudy, stormy night, that no moon or star may see it. And let not that night be joined to the days of the year, in after-time. Let it stand alone, as a time when liberty and law, securing the dearest rights of men in this land, passed into a dark eclipse!

"That territory, fertile, fair, which one day may contain a hundred millions of people—what shall be its state? Shall the clanking chains of the bondman, and the crack of the driver's whip be there? Shall inbruted descendants of Africa, knowledge shut out from their dark minds, spread themselves over it? Shall the life and energy, which might pervade that great region, be eaten out, the moment they begin to spring, by one of the most terrible antagonisms to good which God has ever suffered to light upon this world? Shall the mother's *lullaby*, in half its habitations, be sung amidst tremblings lest her tender charge be torn from her embrace? Shall the groans and wails of slavery extend along its rivers, and through its valleys, and up its hill-sides, and continue while its trees grow, and its waters run? The poor sufferers may not know the men who now plant the tree of slavery there—who now sow the seeds of oppression there, or break down the hedge, that they may be sown. Ignorance will be their lot. But the world will know these men. The friends of God and man will know them, and know them in connection with the miseries they have produced; know them as no true-hearted man would wish to be known."

MIDDLESEX COUNTY.

Brighton.—Rev. Arthur Swazey. Texts, Col. 4: 3; Titus 2: 9. Teachings of the New Testament on the subject of slavery. Mostly historic and explanatory.

"Two main points.

"1. To show what should be the treatment of slaveholders—church-members—at the hands of their brethren.

"2. To show the errors of those who defend the system of slavery from the policy of the apostolic Churches.

"Nebraska bill spoken of incidentally, and with sufficient condemnation."

Cambridge.—Rev. Joseph L. Bennett, of East Cambridge, preached, on the Sabbath previous, to the dispatch of the Ministers' Memorial to Congress. Text, I Sam. 19: 4. "Let not the king sin against his servant."

"At the time this prayer was offered at the court of Israel, King Saul had sworn that David, his best friend, should be killed. But Jonathan presented this petition to his father, and with strong faith, doubtless, pleaded God 'to turn the heart of the king.' The means used so earnestly were blessed, and David lived. It is reported that the President of these United States is committed to a scheme which will wrong his best friends, and the cause of freedom in our country. Petition Congress that this great wrong may not be committed. Pray God to turn the heart of our chief magistrate, that he may not sin against his servants and his God by favoring the Nebraska bill.

"This is a brief outline of the sermon. Now that the bill is demolished, we will not fail to acknowledge the goodness of God in granting his blessing upon the means used for the accomplishment of so good an end."

Groton.—Rev. Edwin A. Bulkley. Text, Prov. 21: 1. Theme, "The controlling supremacy of Divine Providence as our confidence in solicitude for public interests. To exhibit this, divine and human authority, power, and influence were contrasted. The proposal to make Nebraska a land of bondage, was then viewed as creating a crisis, which appealed to our Christian patriotism, and called for our faith in, and prayer to, an overruling Providence, because this proposal involved three great national evils—a violation of public faith, the debasement of the public conscience, and the extension and perpetuation of slavery."

Hopkinton.—Union service. Sermon by Rev. Mr. Pettee, Methodist, from Prov. 14: 34. Righteousness, or moral integrity, as important a principle for governmental as for individual action.

"This he illustrated well in the light of history. Under the latter clause, he took occasion to show abundantly and conclusively that slavery is a great reproach to this nation, especially considering its pretensions to liberty, in the sight of God, of other nations, and of all good men. A salutary and deep impression was made upon our congregation."

Wayland.—Rev. Henry Allen. Text, Mal. 3: 9; Isa. 58: 6. Some particulars in which this nation is guilty of robbing God. In regard to slavery, in refusing to acknowledge the divine law as the foundation of all rightful human legislation. The nefarious Nebraska bill occupied about one half of the sermon.

West-Cambridge.—No preaching in this place, from the dismission and absence of pastors.

"There was a prayer-meeting, however, at the Orthodox church, and at the Baptist church, from both of which, I do not doubt, supplications ascended to heaven that we may be saved from the evil machinations of men relative to the unrighteous extension of slavery."

Westford.—Rev. Thomas Wilson. Text, Isa. 58: 6. Our duty in regard to the national sin of slavery. "After presenting some of the principal features of *American* servitude, and the baseness of any compliicity with the iniquitous system, I endeavored to point out wherein we at the North might labor for the removal of this stupendous curse from our otherwise free and happy land. Especially our duty to exert whatever constitutional power might justly and rightfully be used to hedge up the system in its present limits; to make it and keep it sectional, and to preserve the national domain now free, free for ever; and also, to use what moral influence we could, in the spirit of the Gospel, to induce the Southern States to exert their own legitimate power, to free themselves from the crushing and blasting influence of their peculiar institution.

"The only other minister in the place, Universalist, preached on the subject of *national sins*—want of public faith in refunding the French indemnification, breach of treaties with the aborigines, and the responsibility attaching to the nation in the matter of *slavery*."

Waltham.—Rev. R. Foster preached, previous to the annual fast on the Sabbath, from Ezekiel 22: 29, 30. "The duty of ministers to preach against slavery. Politicians will not stand in the gap and make up the hedge: constitutions and compromises will not: ministers should.

"Slavery is a crime that our rebuke will reach, involving the personal responsibility of all in our land, since all are enactors and executors of law. This would not be true were slavery merely a State institution. But it is national, existing in the territories and the District, having been made the subject of past legislation, and its extension and perpetuation being now regarded as a legitimate end of national legislation.

"The silence of ministers on this subject especially injures the conscience of the people, diminishes their power and influence [illegible] and provokes the wrath of heaven.

"The preacher remarked at the commencement of his discourse that his war is against sin. He must be permitted to pity him who could condemn the infamous Nebraska bill, and yet apologize for the Fugitive-slave bill, and keep silent with reference to the past legislation of our government on the subject of slavery.

"Mr. F. was requested to repeat his sermon by his own people, and by many in the other congregations, which he did on a Sabbath evening to a crowded house. All honor to the home of N. P. Banks!

"On Fast-day, union service. The Baptist minister referred to the Nebraska scheme in terms of severe condemnation.

NORFOLK COUNTY.

Dorchester.—Rev J. H. Means. Text, 1 Tim. 2: 1, 2.

1. God can and does control and guide all earthly rulers.

2. Our rulers need our prayers, because of their responsibilities, their difficulties, and the temptations to which they are exposed.

3. They need our prayers, especially at the present time.

"I gave my protest against the proposed violation of plighted faith, at the same time suggesting that God might overrule it for good, by *now* uniting all the North in a more decided resistance to the spread of slavery."

Mansfield.—Rev. M. Blake. Text, Deut. 4: 5. Obedience to the laws of God a necessary element of national influence.

"1. The mission of our country among the nations, to be the exemplar and aid of true Protestant liberty and religion.

"2. *Obstacles* in the way of its influence. Amongst others, slavery was represented as the chief: a most insolent solecism in a teacher of liberty, especially when we are not ignorant of the evil of slavery—are not doing what might be done for its removal. Our rulers pay humble deference to the demands of the system of slavery, and allow its political ascendency, and will even sacrifice pledges, free territory, the rights of the people to a full discussion of their measures, and insult them in their expressions of honest opinion.

"The iniquity of the Nebraska bill was shown in its bearing upon the mission of our country, by its giving up to slavery and all its abominations the only section of our land over which the great Pacific railroad route must pass, and across which the nations of the earth must travel: put that in the face of the world which ought to kept out of sight and buried in darkness, as offensive to every human soul except the only free nation on earth!"

Milton.—Rev. A. K. Teele. 1 Sam. 12: 24, 25. "Wonderful advance and prosperity of our country. Liberty the central idea of our institutions—slavery diametrically opposed to the genius and spirit of our land; the efforts being made to extend and strengthen it unjust and unholy, and if successful, may bring upon us the wrath and just retribution of an incensed Deity."

Rev. J. M. Morison, Unitarian, preached on the same subject Fast day.

Franklin.—Rev. S. Hunt. Text, Isaiah 21: 11, 12. A bird's-eye survey of the present state of the world.

"I instanced and dwelt at length on the new movements of the slave power as developed in the Nebraska bill, and in its obvious designs upon Cuba. Among the prominent features of the present day, I remarked that it is emphatically a day of *results*; and that among these results, none were more conspicuous than the growing manifestation of the utter incompatibility between Despotism and Freedom. As illustrations and marked examples of this, I adduced the English government and the constitution of the United States. In these are incorporated these two conflicting and antagonistic principles; and it is becoming increasingly manifest that they can not abide in peace. The one or the other must sooner or later be expelled, and the two governments must become despotic or free. On this last point I dwelt at length, as being the great and important lesson which, as Christians, we should learn."

PLYMOUTH COUNTY.

Hanson.—Rev. Samuel L. Rockwood. Text, Phil. 1: 27. In all your conduct as citizens, demean yourselves as becomes Christians. The duty of rulers; duty of citizens in the choice of rulers; duty of citizens to watch their rulers, and in certain cases to petition them, and even instruct them; hence the propriety of the petition of the clergy of New-England. Duty now to be on the alert, that we be not taken by surprise, and to be ready to follow up the action we have already taken.

"The position I take in this matter is well understood in this region. I do not need any extra-sermons on Fast-day to make my feelings known on such a point as this, nor did I wait till Fast day before speaking fully and freely upon the subject; nor do I deem the Sabbath too holy a day to expose any kind of wickedness, or to warn against it. And at the regular town-meeting in this place, held in March, there being no article in the warrant for the legal voters to take any action upon the Nebraska question, etc., at an early stage of the same I moved that the meeting adjourn for one half hour, to hold an informal meeting upon

the subject. It was carried almost unanimously, only five voting in the negative. I was called to speak upon the subject; and this meeting was adjourned to another evening, to hear further, and a full petition from the legal voters sent to Congress against the Nebraska bill. Thus I had a good opportunity to express my views of the bill, of which I fully availed myself."

EAST-BRIDGWATER.—Rev. Baalis Sanford. Text, Isaiah 58 : 6. The sin of American slavery.

"In illustrating it, I showed the methods which had been pursued for *extending* and *perpetuating* it; among these, the attempt now being made to admit slavery into Nebraska, and to repeal laws by which it had hitherto become restricted—a measure at war with the first principles of honest dealings and humanity, evincing the desperate zeal of the abettors of the slave system."

Rev. P. B. Wilcox also preached on the Nebraska bill.

NORTH-SCITUATE.—Rev. Daniel Wight, Jr. Text, 1 Cor. 3 : 11. The Gospel of Jesus Christ the only true foundation for the highest and most permanent civil as well as religious prosperity. Without the principles and spirit of the Gospel, we have no security. The subject was suggested by the apparent want of principle manifested of late in Congress, by an attempt to violate the solemn compromise of 1820, and to take down the barriers of slavery, as though this were as good as freedom, and should have equal *encouragement*.

REHOBOTH.—Rev. John J. Thatcher, Baptist, preached from Lam. 5 : 16. Sin, the source of degradation and remorse, "exemplified in the history of the Jews; and in reference to our own land, showing the influence of sin on national prosperity.

"The Nebraska iniquity was distinctly exhibited as prominent among our national sins.

SOUTH-PLYMOUTH.—Rev. Daniel H. Babcock. Text, Prov. 14 : 34.

"1. Intemperance and slavery are great State and national sins.

"2. They consist in an attempt to dethrone God, by robbing him of the subjects of his moral government.

"3. Being sins, they must be *prohibited, not regulated.*

"4. All moderate drinking and license laws *regulate* intemperance, and all compromises which permit the existence of slavery *regulate* slavery.

"5. The compromises of 1820 and 1850 were attempts to regulate sin; and the curse of those attempts is seen in the Nebraska bill, and in the danger that it will be the destruction of this republic.

"6. A brief glance at the calamities connected with the bill, and the need of prayer that they may be averted."

BARNSTABLE COUNTY.

CHATHAM.—Rev. N. S. Dickinson. Texts, Acts 17 : 26, Matt. 7 : 12, and Exodus 21 : 16. Slavery tested by the Bible, and thus shown to be morally wrong. Hence it is to be expected that its supporters will perpetrate further wrong in their efforts to extend and perpetuate it. Nebraska bill, etc.

EASTHAM.—Rev. Ebenezer Chase. Text, Ezek. 9 : 4.

"In the discourse I considered three of the leading abominations, namely, slavery, intemperance, [illegible], and the desecration of the Sabbath. On [illegible] slavery, I made the Nebraska bill very prominent.

"Remarks:—

"1. A time appointed for public fasting and prayer is a very proper season to search out public sins and reprove them.

"2. It is our duty to be sorry and humble for the sins of others.

"I am far advanced in life, and expect very soon to be called to give an account of my stewardship."

ORLEANS.—Rev. Jacob White. Text, 1 Tim. 4 : 13.

"Having repeatedly preached on the subject of anti-slavery, and having frequently spoken of late, both in private and public, reprobating the iniquity of extending slavery to the Nebraska territory, I had made arrangements to take up another subject on the day of our annual State Fast. I therefore prefaced my discourse by saying to the audience:—

"'It has usually been my practice, as you can all testify, on a day like this to discuss some topic connected with our republican government and free institutions, and to speak of the intellectual, moral, and religious condition of the world. But as the New-England clergy have recently rendered themselves quite conspicuous in their petition to Congress against the Nebraska bill, I have thought that it may be a ball has been set in motion which Senator Douglas and those who sympathize with him would do more by their *folly* in rolling to the right place, than we could do by the *knowledge* we possess. And while I keep comparatively still on that subject to-day, I am not ashamed to have it publicly known (I rather, in a good sense, glory in it) that I was one who signed the protest against what I believe to be the iniquity meditated in the Nebraska bill. And while one Senator was constrained to admit in [illegible] that the memorialists were doubtless *good men* but *over-zealous*, he might with [illegible] have added that the united zeal of all lition of the wrath of Mr. Douglas against [illegible] notwithstanding all this, the New-England clergy have confidence in the ability of their fellow-citizens to judge for themselves of the treatment which their protest received at Washington, and of the light thrown by that treatment upon the character of those who assailed it. The notice of multitudes of the people of the United States has, in a very thorough and effective manner, been called toward it, who, but for the ungentlemanly disturbance created by the Senator from Illinois, would never have heard of its existence. For, in consequence of some remarks apparently made to quash the whole matter at once, it obtained some record in the journal of both houses, some mention in the telegraphic dispatches of the day, so that the whole nation has been informed on the subject.

"I then introduced my main topic of discourse, which was, *The selection of books for reading*, and after speaking nearly one hour to a very attentive audience upon what should be the current literature of the day, and the reading of the common people, I remarked in conclusion that when all this should be brought about, as it eventually would, on the authority of divine truth, we should have men filling the place of Senator Douglas and of others high in office, who should fear God and keep his commandments, who should hate covetousness and work righteousness, who should plead the cause of the widow and the fatherless, who should no longer oppress the poor and the needy, and who would break every yoke of bondage, and let the oppressed go free. Then would our judges be restored as at the first, and our counsellors as at the beginning. Our officers would be peace, and our executors righteousness. Wisdom and knowledge would be the stability of our times, and strength of salvation and glory would dwell in our land."

WORCESTER COUNTY.

BLACKSTONE.—Rev. J. W. Backus. Text, Kings 14 : 16. The people responsible for the sins of rulers. How a people become accessory to the wickedness of their rulers: 1. By electing them for the express purpose of legalizing, through them, some piece of wickedness; 2. By a want of conscientiousness in the exercise of the elective franchise; and, 3, By neglecting to remonstrate with them against the perpetration of any contemplated act of wickedness. In making the application to the Nebraska bill—

"1. The precise point at issue was stated.

"2. The wrong involved in the measure was shown.

"The conclusion was an earnest appeal to all to look well to their own responsibility in the matter."

FITCHBURGH.—United service.—Rev. G. B. Wilcox preached from Isa. 60 : 12, and Rev. 18 : 10, 11, 13. The Bible plainly teaches that nations, like individuals, are responsible to God. A paragraph as a sample:

"The South is fully committed to the extension of slavery. Not that every inhabitant, or even every owner—so called—of his fellow-men, is wholly given to this crusade. There are some among our Southern countrymen—though their relative numbers and influence seem to be steadily lessening—who deplore the institution, and have no wish to extend it. But the entire *political policy of these States* is a bold propaganda for oppression. It is notorious that their delegates in Congress scorn their party limits and band together at once, whenever the interests of slavery are in question. They have, therefore, all the strength of unity. While the politicians whom we send to Washington are, with some noble exceptions, chaffering for places or gains, and dividing their force upon a score of paltry issues, the Southern leaders move over the field with a solid phalanx, sweeping all before them.

"One fact renders them formidable, and goes to account for the almost despotic sway which, for half a century, they have held in our government. The South is poor. Cursed by this system of bondage, by the disgrace which the system brings upon all honest, manly labor, and by the moral corruption and weakness thus engendered, it is poor in enterprise, in character, in education. One glance at the last national census will suffice to satisfy any one of this. Owing to this general depression, there are in the slave States few occupations which afford scope for the ambition of their strongest minds. As a consequence, these minds turn to political craft and management. This they make their profession, or rather, sink it into a trade; and thus the ablest talents from the South are in the halls of Congress, steadily engineering slavery over the land. So it comes about that the very poverty of that region of the country, which drives those men of ability into office-seeking, is, in its struggle for power in the nation, its greatest gain."

HARDWICK.—Rev. Martyn Tupper. Text, Jonah 3 : 5–9.

"After describing the condition of Nineveh during this fast, the causes, reasonableness, and results of this season of deep humiliation on the part of the people of that city, the reasons for such a state of deep humiliation and for such earnest prayer among us were presented. These reasons were, the sins of the nation, the sins of the Church, and our own personal sins. Under the sins of the nation, the sin of oppression was noticed, and under this the Nebraska bill was briefly alluded to in very strong terms of condemnation."

HUBBARDSTON.—Rev. C. W. Allen. Text, Phil. 1 : 27. Gospel politics; the primary meaning of the word rendered "conversation."

"I attempted to shew that a large part of the Old Testament had to do with politics, and many parts of the New Testament; and that, as Christian men and Christian ministers, we could not consistently stand aloof from political matters. With this right, therefore, guaranteed to us by the Bible, and with the duty imposed upon us as Christian ministers, I arraigned several well-known and very objectionable public acts of our government, extending through a series of years. Such, for example, as related to the expulsion of the Indians from their guaranteed patrimony; the Seminole war; the transportation of the mail on the Sabbath-day; the annexation of Texas; the Mexican war; the Compromise measures of 1850; and I inquired what we, as citizens, ought to think of such measures; how we should judge of them if we should, as in duty we are bound, compare them with the Gospel of Christ.

"And particularly, after giving a brief account of the 'Nebraska bill,' its present condition and prospects, and the interests to be affected by it for a long time to come, I inquired, what are we to think of it when compared with the *politics* of the Gospel of Christ?"

LANCASTER.—Rev. Charles Packard preached, Feb. 19, from 1 Kings, 18 : 17, 18.

"The opponents of slavery have been accused of being the guilty cause of the agitations in the country.

"Whereas, I. From the conflict that must continually be kept up between free and slave labor:

"2. From the aggressive character of the slave system, and, 3, Its essential wickedness, it is impossible, under the government of a holy God, that there can be peace as long as slavery exists."

NORTHBOROUGH.—Rev. S. S. Ashley. "1. The will of God is the supreme law of a government like ours. 2. Inasmuch as ours is a govvernment of the people, it is the right and duty of all and any number of citizens to insist that the government shall in every respect conform to this supreme law. Therefore: 1. For the American people to adopt or acquiesce in present apparent prosperity, as the rule of legislation, is to pursue a narrow and fatal policy. 2. Duty to our fathers, duty to our enslaved countrymen, duty to the groaning nations of the Old World, duty to the republic, duty to ourselves, demands of every citizen that he protest plainly and solemnly against the Nebraska bill."

Rev. Joseph Allen, D.D., (Unitarian.) Text, Ezek. 13 : 10, 11. "Compromises with slavery unlawful and impolitic."

Rev. Charles Farrar, (Baptist.) Text, Luke 4 : 18. "The object of the Nebraska bill is to perpetuate and extend slavery. Therefore, it is the duty of every friend of freedom to oppose its passage, and to oppose every other like measure."

NORTH-BROOKFIELD.—Rev. C. Cushing. Text, Isa. 5 : 18. "The present state of the slavery question is the legitimate result of the course of legislation pursued for the last forty years." The whole sermon had particular reference to the Nebraska bill.

PETERSHAM.—Rev. A. B. Foster. Text, Isa. 2 : 12–18. The sermon was not specially devoted to a consideration of the Nebraska bill; though, in alluding to those sins which rendered the duty of fasting an important and necessary one, in speaking of slavery, it reprobated strongly the iniquity. The bill is riveting the bonds of the slave, and retarding the cause of liberty.

SOUTHBOROUGH.—Rev. D. M. Elwood. Text, Isa. 58 : 6, 7. In a general illustration and enforcement of the duties presented in the text, the Nebraska scheme was held up, showing it to be utterly incompatible with that moiety of the law which binds us to love our neighbor as ourselves; and the duty was insisted on of protesting and remonstrating against that iniquity to the very last.

Rev. Mr. Foskett, the Baptist clergyman, delivered a stirring and effective discourse, having the same general bearings.

TEMPLETON.—Rev. L. Sabin. Text, Lam. 3 : 26. Applied to the affairs of this life: "1. To the ordinary pursuits of industry. 2. To the preservation and health of families. 3. To public and national affairs, upon two points: 1. The legislation of Massachusetts for the suppression of intemperance, and the need of reliances on God for success. And, 2, The proposition before Congress to repeal the Missouri prohibition of slavery in the Nebraska territory." This point occupied about one quarter of the sermon, showing the iniquity of the contemplated measure, and the importance of hoping and waiting on God for a favorable issue.

The Baptist pastor informed his people that his feelings prompted him to preach on the Nebraska bill; but for the sake of a larger audience, he preferred to address them on that subject on the Sabbath.

The Unitarian minister had preached against the Nebraska bill on the 29th of January.

Mr. Sabin had also preached on [illegible], and, my request, repeated a sermon on the Nebraska swindle, pretty caustic and strong, a few Sundays before Fast. Text, "Fear God, honor the king." Bringing out the relations of civil government to the divine.

Rev. S. Sweetser preached, about the same time, a good, faithful sermon on prayer for rulers at this crisis. Text, 1 Tim. 2 : 1, 2.

Rev. Dr. A. Hill, (Unitarian,) a little later, preached a sermon, cutting up Douglas, and asserting freedom of the pulpit. Text, not known.

Mr. Higginson, (Free Church,) gave a faithful and scorching review of the compromise measures, one Sunday, from his platform.

Mr. Adams, (Universalist,) Mr. Swain, (Baptist,) Mr. Colver, (Baptist,) all preached on the subject about the same time, and the two Methodist clergymen also.

Rev. Horace James did not give the subject of Nebraska a whole sermon at one time, but gave it hard raps two or three times, in a single head of a sermon, particularly in one. Text, "Without God in the world."

Mr. Smalley and Mr. James made public addresses at an anti-Nebraska meeting of the citizens, *en masse*. All this was before Fast.

On that day, Rev. G. W. Bushnell preached on the state of the country, from Isa. 58 : 6; showing that the spread of slavery into Nebraska wouldn't quite accord with the fast that God requires.

The clergymen of this place are all agreed on this subject, and from our county we sent on a petition to Congress, signed by 27 clergymen of this city, and 150 in the county, some time before the *great* one was started.

HAMPDEN COUNTY.

CHICOPEE.—Rev. George A. Oviatt. "Previous to the day of our State Fast, I preached to my people on the Lord's Day, respecting the Nebraska iniquity. I then considered the bill, as passed by the Senate, as a violation of a solemn compact, a breach of covenant, and as an abomination, because it seeks to nationalize slavery, and to give it room in a great territory from which it is now excluded.

"In my Fast-Day sermon, I again called the attention of my people to this new measure for the extension of slavery. Text, Joel 1 : 14–15; showing:

"1. That in view of existing wickedness, God's people must be affected to mourning, and moved to make confession of sin for themselves and for others.

"2. That when Christians have a deep sense of the prevailing wickedness, and are excited to mourning and confession, they cry to God for his interposition, they seek deliverance from him.

"3. That when Christians weep over abounding wickedness, and cry to God for help, they also use the appropriate means, in the exercise of their own power, to accomplish the desired end.

"These three points, as discussed at length, I applied to the position of American Christians, in respect to American slavery and the Nebraska wickedness.

"In the course of my sermon, I noticed Senator Douglas' speech against the New-England clergy, and remarked that his very vehemence in denunciation of us is but driving us to take a bolder and firmer attitude in defense of the right, and stirring us with an unwonted eloquence to rouse the people to just action in the case.

"Fast-Day evening, Rev. Mr. Nute, (Unitarian,) preached against the Nebraska bill. Rev. Mr. Bellamy, (Baptist,) at Chicopee Falls, preached a forcible sermon against the bill. We have nine pastors in the town; I believe they are all opposed to this wicked scheme."

GRANVILLE.—Rev. Timothy M. Corby, D.D., who is just closing the fifty-ninth year of his continuous ministry in this his native place, writes as follows:

"In reply to your circular, I say, briefly: I preached a sermon, on Fast-Day, on the iniquitous Nebraska bill. Text, Prov. 14 : 37.

"Doctrine enforced. That the principles of the Nebraska bill, if carried out, will be the burning shame and iniquity of our land.

"Extracts.—Our nation has existed 234 years, and my own life extends back more than one third of this period, and I can think of no national crisis in all past time more critical than the present crisis.

"In 1844, Texas was annexed to the Union. Our illustrious senator, Hon. T. C. Bates, delivered his last and most impressive address in opposition. It was continued to a late hour of the night. His last uttered words were, 'If this bill passes, woe! woe! to my country!' He sunk down on a bed of sickness, and died in two weeks, and was brought from Washington to Northampton in the habiliments of the grave.

"No place did more, in the war of the Revolution, according to their numbers and wealth, than this small village on the mountains. In 1776, a company of 74 officers and soldiers enlisted; one fourth were armed and equipped as *minute men*. Numbers perished in the army. For what was this blood and treasure? It was for *liberty!* What is the object of the Nebraska bill? It is *slavery*.

"Close.—If the bill for slavery passes, to be the law of the land, I adopt the dying words of our lamented senator, 'Woe, woe, woe, to my country!"

Rev. G. D. Felton, (Baptist,) read the address of Rev. Dr. Wayland, as preferable to any thing he could prepare. He adds: "I have regarded the Nebraska bill as of the most iniquitous character."

SOUTH-HADLEY FALLS.—Rev. Porter H. Snow. Text, Acts 17 : 26. The divine law of regard for races of men.

"After having shown the law, I proved that the Nebraska bill proposes to violate this law in a special manner, and that, therefore, the protest of the great memorial is not only sustained by the heart of humanity, but also by the law and feelings of God."

SPRINGFIELD.—Rev. R. H. Seeley. Text, Ps. 82 : 5. The Nebraska bill—the measure and the men. Glancing at the history of American slavery, its connection with the government, and its aggressions, shows that the present measure is not an isolated project originated by Douglas. He is a tool, and the measure but a link in a chain being historically and methodically connected with the previous movements of the slave-power, and contemplating others that are to follow. The following are mentioned as subsequent links:

"The measure abandons the whole Nebraska and Kansas region to the baneful sway of slavery. Then it is designed—

"1. To *make sure* the admission of four new slave-States from Texas.

"2. To prepare the way for the admission of Oregon, Utah, and perhaps a Southern California, with slavery in the constitutions.

"3. To make sure the admission of New-Mexico, with slavery.

"4. The introduction of slavery into California, and perhaps Iowa, with Illinois and Indiana; since the same power that can annul the compact of 1820, can annul the ordinance of 1787; and since, if it is unconstitutional for Congress to regulate in this matter over the territories, the prevention of slavery in the Northwestern States was illegal and void. It may be adopted, therefore, if the people of those States please.

"5. To destroy the preponderance of the free States, and of free representation in Congress.

"6. The establishment of the legal right for Southern gentlemen to bring their slaves with them to States now free, and to reside there if they shall please.

"7. The obliteration of any geographical line of demarcation between freedom and slavery in this country.

"8. The revival of the African slave-trade.

"9. To make the whole power of the government, and, indeed, of the national existence itself, subservient to the interests and propagation of slavery.

"10. The outlawry of every man who should dare to express, or knowingly cherish, an opinion adverse to slavery.

"I endeavored to show that each of these points are contained in the programme of operations advocated by Calhoun and his school, and now generally adopted by the *politicians* (not the *people*) of the South; and then I paid my respects to those who have advocated this measure, and especially to those who attacked the protest of the New-England clergy."

Rev. M. Dwight, Methodist, preached at Chicopee Falls, from Ps. 7 : 9. "Oh! let the wickedness of the wicked come to an end"—including slavery and the Nebraska bill with others.

Rev. F. H. Newhall, Methodist, preached from Joel 1 : 14.

"In the catalogue of national transgressions, of course slavery occupied a prominent place; this led me to discuss the present aspects of the sin, the political corruption, ambition, etc., manifested in our government; and, last of all, this Nebraska iniquity. This topic occupied, perhaps, a quarter of the discourse."

THORNDIKE.—Rev. N. J. Merrill, Methodist, preached a bold, out-spoken discourse against slavery, and upon the present state of the curse in our national legislation, protesting against Douglas' demagogue scheme. Text in Isa. 58.

TOLLAND.—Rev. D. R. Austin. Text, Isa. 58 : 6. Every compromise which has been made upon the slavery question, has been an unmixed wrong, and highly impolitic. The four cardinal compromises of the country were considered, and what the North ought to do in regard to the slavery question.

HAMPSHIRE COUNTY.

GREENWICH.—Rev. E. P. Blodgett, preaching on the forbearance of God, dwelt on slavery as an illustration; and on the Gospel as the hope of our country, as the only remedy for its dreadful evils, including slavery in in its present attitude.

FRANKLIN COUNTY.

BUSHLAND.—Rev. A. B. Smith. Text, Dan. 9 : 8. The occasion we have for humiliation before God in view of the course pursued by our rulers, or public men, in regard to the introduction of the Nebraska bill. This led to the development of the idea that wicked [illegible] were suffered to [illegible] people, as one of the ways in which the Almighty administers his rebukes. In regard to the Nebraska bill, confidence was expressed that the measure would defeat itself, whichever way the question may turn.

DEERFIELD.—Rev. A. E. Ives. Text, Isa. 24 : 16-18. Three great movements in the political world cause the "foundations of the earth to shake." 1. The revolution in China, having a religious element for its basis, involving the interests of one third the human race—heathenism moving toward improvement and the Bible. 2. The war in Europe, a struggle for political supremacy: the great Christian quarter of the world threatened with despotic barbarism. 3. The efforts to extend slavery in this country—republican America endeavoring to extend the area of slavery, and give it a preponderant and permanent control in the national government. And beside its intrinsic character, this movement is aggravated by the facts that: 1. It is in conflict with the progress of the times. 2. It is to succeed, if at all, through the cooperation of Northern men. 3. It has the support of a democratic administration. It is a matter which calls for indignant reproof, that a government chosen by the people and bound to exert its influence for the good of the whole people, should abuse that influence by giving its entire support to a measure that is grossly unjust to the north. 4. It proposes to violate a solemn compact. It is made evident by this movement that among our public men there is, 1. A reckless ambition. 2. An evident want of moral honesty. 3. A manifest willingness to sacrifice all principle to party. 4. And that there is free scope in this law for the action of designing men.

LEVERETT.—Rev. D. Eastman. "I did not preach on the iniquity of extending slavery to the Nebraska territory directly, but from the text, Pray for the peace of Jerusalem, etc.; but I alluded to it, expressing my astonishment that it passed in the Senate by so large a majority, telling my people that I was one of the three thousand and fifty Protestants of whom the Hon. Senator said they knew not what they were about, or did not understand the subject; and if it was so of myself I could say to them that I read my Bible, which taught me that it was not just and equal to increase the area of slavery, and my conscience had something to do with it, and taught me it was wrong; and I urged the people to pray for the peace of our country, that no efforts to extend the slave-power might be successful. My Baptist brother preached on the subject, directly setting forth the evils and exposing the country to dangers if it should be farther extended, and especially if this bill should pass and become a law."

ORANGE.—Rev. B. F. Clarke, of North-Orange, took occasion to denounce the Nebraska bill, giving it prominence in his discourse.

Rev. David Peck alluded to it as a subject demanding particular attention at present.

SHUTESBURY.—Rev. James Tisdale. Text, Isa. 59 : 15-18.

"God threatens oppressors, and holds out promises of deliverance to the oppressed; great monarchies that have oppressed some portions of the human family have been overthrown, and those who have remained have been dreadfully oppressed and degraded. Though long down-trodden, there are promises of future good to the African race; and if not, it is no reason why any of the race should be enslaved and treated as they are. The advocates of slavery were sure of all they ever asked for in the Missouri compromise, and now to take from the friends of freedom all that remained for them to secure, is as dishonorable a measure as can be conceived of, and is calculated to destroy all confidence in compromise with Southern men. The whole object of the repeal being to convert territory which had been dedicated to freedom into slave territory, ministers of the Gospel could with perfect propriety remonstrate in the name of the Almighty. Why did so many ministers sign the remonstrance, who had heretofore deprecated the idea of making slavery a political subject? Undoubtedly the conscience of many of them had reproved them for their past forbearance; and under this new encroachment upon freedom it was a relief to them to take an active part. The Southern demagogues had reason to believe there was new accession to the opposition against slavery; and they saw it was no small concern to them that all these remonstrants would henceforth be decided antagonists of the institution of slavery: it was a movement portentous of important consequences; therefore the characters of these ministers, particularly in this remonstrance, must be assailed.

"It has been said of these ministers, they have stepped out of their place; they have no right to meddle with politics; they have pretended to speak on things they know nothing about, and the like. But who, I will ask, can limit the field in which those are to act, who have been commissioned to go into all the world and preach the Gospel to every creature? Who, permit me to ask, is exempt from being told by them what are their obligations to God and man? Does the election of men to the office of senators shield them from all remonstrance from those whom God has appointed his ambassadors? Who are these ministers? Tell Senator Douglas and his abettors, that under God, they are among the senator-makers! They must not meddle with politics! Is it then proclaimed that politics is disconnected from the religion of the Bible? Let all then abandon politics as quickly as possible, whatever becomes of the state. But have clergymen no interest in public affairs? Are not the rights of liberty as dear to them as to any? Shall they be silent at the oppressions inflicted upon their fellow-creatures? Woe be to the day when such a thing shall take place. They know nothing about these things? Do they not become acquainted with them as other citizens do? By responsible newspaper editors and public documents? Is it possible for an educated man, possessing commonsense, to keep himself ignorant of these things? They are not wholly ignorant of political movements and measures, and they intend in their place to expose and rebuke all outstanding evils in our land by whomsoever advocated. They can not do otherwise and discharge their duty to God and man.

"Let all be silent on the subject of slavery, and God, in surveying our country, and especially in view of its past history, must wonder there is no intercession.

"But if ministers of the Gospel do their duty; and if all good people labor as they have opportunity, and continue to pray for a blessing on this cause, God himself will, ere long, take the work into his own hands. Notice how he presents himself in the text. He will put on righteousness for a breast-plate, and a helmet of salvation; he shall put on the garments of vengeance for clothing, and shall be clad with zeal as a cloak, and then the work will be speedily accomplished."

BERKSHIRE COUNTY.

EGREMONT.—Rev. E. Clark. Text, Matt. 9 : 15. No particular reference to slavery. Some Sabbaths previous, Rev. Mr. Greeley, of Great Barrington, preached on the subject by special request.

PERU.—Rev. Joseph Knight. Text, Hab. 3 : 2. "The dangers to our country, from our liberty, from the press, from the fact that ours is an elective government, from our sins: here I specify slavery: the refusal of our government to do any thing for its extinction; but the strenuous efforts of members of Congress to extend it into territory now free. Intemperance, opposition to the Maine-law, so-called, restlessness under the restraint of wholesome laws, the utter disregard of the precepts of the Bible in the selection of candidates for office.

"The only remedy, a revival of religion. Religion only can control selfishness, subdue the base passions of men, inspire the heart with true love of country, and lead men to sacrifice personal interest to the public good. Religion is the greatest public blessing. There is a pressing call for much humble, persevering prayer and effort for a general and powerful revival of religion. He is the greatest benefactor of his country who does most to promote vital godliness."

RICHMOND.—Rev. Charles S. Renshaw. Text, Joel 1 : 14, 15. National sins. Slavery as a deadly antagonism to the government of God, and to the principles of our own government, was not overlooked. The last development of its all-grasping spirit—the Nebraska iniquity, with its fraud of "squatter sovereignty," so unworthy the rulers of a great people—was briefly reviewed.

The citizens, in town-meeting assembled, have passed anti-Nebraska resolutions, by an almost unanimous vote.

MORE FROM CONNECTICUT.

HAVING still a few returns from Connecticut, that come to hand too late for convenient insertion with the others from that State in our last, we close up the record by a very brief summary of these:

ABINGTON.—Rev. H. B. Smith. Text, Prov. 14 : 34. The unrighteousness of American slavery. Unrighteous in its origin, in the laws which govern it, in its violation of solemn compacts, and in corrupting the conscience of the nation, confounding right and wrong. "Mr. Douglas would make us believe that black is white, or the bill is designed to defend and extend freedom. He would by his sophistry make us believe a *lie*, that the territories of Nebraska and Kansas may ere long be brought into the Union as slave States. . . . I verily believe that the pro-slavery Senators and the slaveholders in Congress do not care a straw about the 'non-intervention' contained in the bill. They wish to have it pass both Houses of Congress in such a manner that the boundary of freedom, which has been fixed for more than thirty years by the most solemn compact, may be rendered 'null and void.' The friends of the bill would thus throw open the large territory, larger than the original thirteen States, lying in the heart of the American republic, to the introduction of slave-labor, so that slavery may triumph over freedom on this continent. May a merciful God thwart the wicked scheme!"

BROOKLYN.—Rev. George J. Tillotson. Text, Dan. 9 : 8. "I took occasion to dwell at some length on [illegible] tion of many of our public men, inclining them to the sacrifice of moral principle and the public good, in the hope of political preferment. To the fact that a bill so full of moral abominations as the Nebraska bill, should be carried triumphantly through the Senate of the United States, and receive, to a considerable extent, the favor of the political press and party-leaders in the free States. Also to the danger that this bill of treachery and wrong will be carried through both halls of Congress, and become a law of the land. I endeavored to preach about as plainly as my command of sentiment and language would enable me. My indignation is stirred within me."

EASTON.—Rev. Martin Dudley. Text, Isa. 10 : 1, 2. "The grievousness of having the Arnold Douglas slavery-extension bill become a decree.

"Because contrary,

"1. To the spirit of the Constitution.

"2. To the original policy of our government.

"3. To original, and all other righteousness."

ELLINGTON.—Rev. George J. Wood preached, shortly before the Fast, on Home Missions, urging the work of home evangelization, with special reference to the two great counteracting influences we have to encounter—the papacy and slavery.

"The influence which slavery has in counteracting and shutting out the influences of religion from the minds of its subjects, and of masters likewise; its influence in demoralizing the nation, felt in the North as well as in the South; and its power in our national council at this moment, threatening as it does, to fix itself down as the controlling element in our republic, for all time to come—no Christian philanthropist, I am sure, can contemplate such an influence with indifference, or without some alarm."

FAIR-HAVEN.—Rev. Burdett Hart. Text, Isa. 30 : 12, 13. Slavery in Nebraska.

"1. This territory is pledged to freedom by a three-fold obligation.

"2. The projected inroad of slavery upon our free territories is a decidedly aggressive measure.

"3. The present undertaking to extend slavery is kindling up a sectional agitation which is to be dreaded.

"4. This aggression of slavery is in hostility to all the great movements of Providence in our times.

LEBANON.—Rev. J. C. Nichols writes:

"I was unable to preach on Fast-Day. We had, however, services in the church. In the remarks I made, there was distinct reference to the Nebraska bill, as one well fitted to awaken our anxieties, and prompt to prayer and effort to remove the great evil which it sought to perpetuate."

In Goshen society, the pastor preached an anti-slavery sermon, a part of which was devoted to the Nebraska bill.

The same was true in Exeter society.

NORTH BRANFORD.—Rev. Whitman Peck. "When I first heard of the Nebraska bill, and found that it was likely to be passed, I decided to preach against it on Fast-Day; but, finding that such an occasion would not occur till after the State election, I concluded not to wait. I preached all day on the subject one Sabbath in March, not being able to finish it in the forenoon as I had intended.

"Text, Matt. 26 : 15. What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

"Hebrews, 13 : 3. Remember them that are in bonds as bound with them.

"Jer. 21 : 12. Deliver him that is spoiled out of the hands of the oppressor lest, etc.

"In the forenoon, I referred to the history of slavery measures, Missouri compromise, etc., to show that the passage of the Nebraska bill would be an act of perfidy on the part of the South, and of treachery on the part of its advocates in Congress from the North.

"In the afternoon, I showed that, as Christians, or those who acknowledged the claims of the Gospel, we should sympathize with the slaves as though we were in the same state, and therefore if the bill was passed, as I then supposed it would be, we ought to demand and insist on its repeal through our representatives, or to choose only such as would oppose the further extension of slavery."

TORRINGTON.—Rev. J. A. M'Kinstry. Text, Jer. 25 : 31. "God's controversy with the nations.

"1. The facts. He has a controversy. The noise has come to us.

"2. Means. How he carries on his controversy. By judgments, famine, pestilence, and war, of which the most dire scourge is war.

"3. The results. The reprobate will he destroy.

"Conclusion. The extent to which this judgment may reach us, indicated in the movements of the nations. The madness of ambition.

"The reasons for fear that our own nation may be involved, from its having drank of the cup of madness, as preparatory, see v. 16. The sins of injustice; refer to covetousness, to the desire of extending servitude, and to the egregious wrong now contemplated by the Nebraska bill. The facilities with which God can involve us, bringing his scourge upon us.

"Hence occasion for supplication. Pity the nation. Hence occasion for deep abasement that our sins may be forgiven."

WETHERSFIELD.—Rev. Mark Tucker, D.D. Text, Isa. 59 : 17. The deterioration of the public conscience, and the depravation of the public morals. The evidence, the causes, the remedy.

"I. The evidence. (1.) The first has reference to *the evils* of slavery. Historical facts. (2.) In relation to *treaties* and compromises: treaties with the Indians; Missouri compromise, etc. (3.) Spirit of war. (4.) Decline of patriotism. (5.) Desecration of the Sabbath. (6.) Prevalence of intemperance. (7.) Want of reverence for age and of obedience to parents.

"II. Causes. (1.) Corruption of the heart. (2.) Infidelity. (3.) Neglect of the Bible. (4.) Party politics. (5.) Literature of the day. (6.) Neglect of duty in parents. (7.) Perversion of sacred things.

"III. Remedy. (1.) Preaching of the word. (2.) Study of the Bible. (3.) Family religion. (4.) A revival of pure and undefiled religion.

"Some of my people expressed a wish to see it in print, but I have not consented. I hope you will be able to make an impression by your article.

"The election in this State coming immediately after the Fast, bore witness to the effect of the preaching."

WINDSOR LOCKS.—Rev. Samuel H. Allen. Text, 1 Tim. 2 : 12.

"Duty of prayer for those in authority, particularly for our State Legislature, in view of the hopeful aspect of the question of a prohibitory liquor law, and for Congress, in view of the new aggressive aspect of slavery in the Nebraska bill. Under this head, sketched briefly the aggressive movements of slavery from the first, in the repeated purchase or conquest of new territory for slave States, and in the various compromises which have been made between the North and the South; and showed that the source of slavery agitation has always been in this steady determination to extend and aggrandize slavery, not in Northern fanaticism."

WOLCOTTVILLE.—Rev. S. T. Seelye. Text, Ezra 8 : 21, 22.

"Having, a few Sabbaths since, devoted a sermon to the 'Nebraska bill,' pointing out its peculiar features, and showing the terrible consequences which would flow from its passage, I endeavored on this occasion to persuade every Christian to pray earnestly to God that this iniquitous scheme may be defeated. God will open 'a right way for us,' in this great national crisis, if, like Ezra, we 'seek him' with fasting and prayer.

"Litchfield County is 'all right' on the Nebraska question. In a circle of ten miles' radius from this point, I know of but *one* man who pretends to be in favor of that monstrous bill. This, I think, would be a fair index of its friends throughout the State."

A VOICE FROM RHODE ISLAND.

REV. Samuel Wolcott, of Providence, sends us the proceedings of the great meeting held at that place, including President Wayland's eloquent and unanswerable speech, with a note, saying:

"No public Fast-day was observed in Rhode Island; but in the copy, which I send with this, of the 'proceedings' of a great meeting held in this city, you will find, it is believed, a fair expression of the sentiments, on the Nebraska question, of the clergymen in this commonwealth, *of all denominations*, with the venerable Dr. Wayland at their head."

ITALY, April 2, 1854.

TO THE EDITORS OF THE INDEPENDENT:

GENTLEMEN: I purpose to give you a brief account of what I have seen and learned during my sojourn in the kingdom of Naples, of the state of society in that part of Italy. To proceed in hierarchical order, I ought to speak first of the king, I suppose; but as that gentleman enjoys, under the name of *Bomba*, so great a celebrity that hardly any thing remains to be said about his royal person; and as, moreover, I may have, more than once, in the course of these notes, occasion to mention his name in connection with other topics, I feel authorized to pass him by for the present, and to speak first of his subjects.

The subjects of the King of Naples! Neapolitan society! I know of no topic more painful to the mind of an earnest man acquainted with it. Some people can go through an insane asylum, and find a kind of pleasure in witnessing the various effects resulting from the destruction of equilibrium in the faculties of men. In the same manner, some [illegible] I fear, many—can mingle in a society which knows neither rights nor duties, where study is unknown, where thinking is ridiculed, where morals are at the lowest degree, where religion is a vain show, where almost every body seems to live for show and empty pleasures; and in their intercourse with such a society, find enjoyment. I could not, if I would, be among their number. The noise of Naples, its gay appearance, the lively manners of its people, could not make me forget that the vast city was, after all, like a tomb where lay buried the moral energies of its five hundred thousand inhabitants.

There is a *nobility* in the kingdom of Naples, which is, perhaps, the most besotted part of the population. With the exception of a very few families, there is no more wealth among them; most of the nobles have retained nothing of their former splendor, except an undying pride. More than any other portion of the people, they are frivolous and vain. They do not, like the aristocracy of other countries, cultivate letters, or fine arts, or interest themselves in the politics of their country; still less would they engage in any mercantile or agricultural enterprise. The main object of their lives seems to be to show that *they are noble*, that *they do not work*, and that *they live in style*; and all this can be done by hiring a box, by the year, at the opera, and by driving in an open carriage, in the afternoon, on the *Riviera di Chiaia*. There is no need of having a large house to entertain society; this is the privilege of a few, in whose palaces the gatherings take place. The opera-box answers all the necessary purposes of high life. There the nobles, and those who imitate them, receive calls, play cards, or discuss the topics which it is fashionable to discuss, and no body troubles himself to know whether his noble theater-neighbor is not compelled to live in a garret, in order to pay for his opera-box.

As I was one day speaking on this subject with a highly intelligent and truly noble ambassador of a foreign monarch, I inquired of him how, in the parties of the highest society, the time was spent; whether any subject of conversation was ever taken up, which might be called interesting or serious? "In those parties," he replied, "the frequentation of which has been the most disagreeable part of my task, the ladies exhibit their dresses, and the gentlemen talk nonsense. Conversation, or the interchange of thoughts on any subject, except the opera or the balls, is utterly unknown in Neapolitan society."

The middle class, or trading part of the community, is the most intelligent portion of it. Among its members are to be found the principal and more numerous exceptions to the general degradation; and I know, among Neapolitan merchants, several noble-

overcome obstacles and break the chains of tyranny. But there is yet hope, where a minority, however small, keeps burning the sacred fire of the love of liberty and the longing for progress. Majorities never have made revolutions, never have carried on reforms, never accomplished, for the first time, great things, nor pointed out the path of the future. All this is the work of minorities. In the kingdom of Naples, a minority may yet upset the king, and throw the whole people into a general movement which will eventually bring about the emancipation and union of the whole Italian peninsula. For I trust no Murat will succeed in getting back there, and I hope, when the Bourbon throne falls, it will be to make room for such men as Manin and Stuccho, the true leaders of the people, who were republicans, who aim at something else than getting into power, and who long to become the instruments of the religious as well as political regeneration of their country. L. P.

IOWA, April 18, 1854.

TO THE EDITORS OF THE INDEPENDENT:

GENTLEMEN: The holding of Anti-Nebraska meetings in this State has but just commenced. Such meetings have been held in Marion, Linn co., and Marion township, Henry co., Marietta, Marshal co., Springdale, Cedar co., East-Grove, Henry co., Mount-Pleasant, Henry co., Salem, Henry co., Muscatine, Bloomington, and a number of other places. The people have not been inactive in the way of remonstrance. The mass meeting is to be held on the 22d at Wapello, Louisa co., and on the 27th at Kossuth, Des Moines co. Nothing is plainer than that Messrs. Dodge, Henn, and Jones by their course in Congress, utterly misrepresent the sentiments of the majority—and the great majority—of the people of Iowa.

Rev. J. M. Peck, now of Covington, Ky., well known here as a North-western pioneer, and a historical writer, has published a letter in the *Belleville* (Ill.) *Advocate*, exposing the blunders made by Senator Douglas in his first pro-slavery speech, touching the existence of slavery in Illinois. Mr. P. confronts Mr. D.'s assertion that "slavery never existed in Louisiana by positive law," with the fact that the first article of the Ordinance of the Commissioners of the King for the government of the Indies," (Sept. 1721,) prescribes how negroes were to be sold, and with the edict of Louis XV., (March, 1724,) extending the negro code of 1716, (edict of Louis XIII.,) over Louisiana. So far from the heedless assertion of Senator Douglas being true, "slavery existed in the whole province of Louisiana (including Illinois) from it earliest settlement under the French, by *positive law*, and by no other." These documents are to be found in Dillon's Historical Notes on Illinois. Mr. Douglas asserts that "slavery never was abolished in Illinois by Congressional enactment, and when the State was formed into a territorial government, she established slavery at once, and held it in utter defiance of the ordinance of 1787." Mr. Peck shows that the "French slaves" in Illinois (belonging to "the French Canadian inhabitants, and other settlers of the Kaskias and neighboring villages"—see ordinance) were held by no law of Illinois, territorial or State, but by previous treaty stipulation recognized in the ordinance; they could not be sold or removed, and their descendants were declared free by the Supreme Court of Illinois, 1845, (Jarrot *vs.* Jarrot.) The letters of ex-Gov. Coles are also in point here. It is idle to suggest that if the fact were as Mr. Douglas erroneously alleges, and slavery existed in Illinois when prohibited, it is pertinent to inquire, whether it would be any less likely to exist in Nebraska if the prohibition were removed? Is slavery an institution that it will not go where invited, only where it is prohibited? Further I should like to ask, even if there were any territorial legislation of Illinois "in defiance" of the Congressional legislation of 1789—whether so pretentious and loud-mouthed a champion as Mr. D., of the Congressional legislation of 1850, as "higher" than State laws and the law of God, regards *the territorial legislation of Illinois* as higher in authority than the national legislation? You must have noticed the fact that ex-Gov. Reynolds, speaker of the Illinois House of Representatives, who voted for the pro-Nebraska resolutions in that body, has recanted, and avows himself an anti-Nebraska man.

At a public meeting in Belleville he denounced the bill as wrong, uncalled for, and contrary to the wishes of the American people. He acknowledged his own error in voting for the legislative resolutions, and said that in passing them the Legislature was guilty of a misrepresentation of the popular will.

Those resolutions, by the way—the only Northern legislative sanction of the bill—were passed by the votes of a minority, and the majority over those who voted against them was about half the majority which unjustly rejected Judge D.; so little can party drill do, even in Illinois, for slavery extension. And many who voted for those resolutions are known to have misrepresented their constituents.

James W. Grimes, Esq., whig candidate for governor of this State, has published an address to the people of Iowa in which a strong and clear argument is made against the Nebraska bill. A copy goes herewith. On account of Mr. G.'s ground on Nebraska and the Maine law, the Free-Soil State Convention resolved to vote for him.

The tide of emigration toward Nebraska has begun to flow across Iowa. Our western advices are that hundreds have already staked out the claims they intend to make, and have taken over materials for building. Heretofore there has been more collection of emigration for Nebraska in Missouri than in Iowa. At Wyandotte, near the mouth of the Kansas, I am told, are about, 1000 people. At Kansas, at the mouth, a city of 1000, incorporated last year. Kansas has a trade with the Cherokees and other Indians, southwest of Missouri, amounting perhaps to 500 tons a year. In respect to central Nebraska, or the Valley of the Platte, the *Council Bluffs Bugle* says:

No families have removed to the territory, neither are they a right to do so, until the Indians have relinquished their claim and title to these lands. The first county north of the Platte, and west of the Missouri river, and east of the Horn, will become the most populous county in Nebraska. This is considerably well timbered, has lime quarries, stone coal, and iron ore, and is an excellent, dry, rolling, fertile region. The embryo city, opposite this place, will be the capital for the present, of the territory, without a doubt, and will eventually be second to none in the West but this city. Next in importance will be the cities twelve miles each way north and south of us, Bellview and Winter Quarters; making three very important river cities in one county. Beside the ordinary business importance of this new frontier river county in Nebraska, the great Pacific railroad is to pass through and have there (probably at Omaha city, or near) a great starting house, before skimming the broad plains and scaling the Rocky Mountains.

The great place in embryo, Omaha City, is located immediately east of this city on the Nebraska side, and about three miles distant; Bellview, the old missionary and trading station is twelve miles below, but north of the Platte river, and has a beautiful and commanding view. Winter Quarters is twelve miles above, and is the site of the winter-quarters of the first Mormon emigrating camp, which is also most beautifully situate. In fact we do not know of three more charming or delightful town sites on the Missouri river than these.

To keep you posted on the slave-trade near Nebraska, I cut out the following from Missouri papers:

SLAVES: HIGH PRICES.—Yesterday was the annual day for selling or hiring slaves in this city, and never before were such prices paid. More than fifty of different ages and sex were sold. Children from four to ten years brought $300 to $500; girls, eight to twelve, from $500 to $800; women, $600 to $1000; men, $900 to $1250. One girl, sixteen years of age, black and pretty very likely at that, sold for $990. A woman, thirty-five years of age, a common field hand, sold for $875; three men, field hands, aged respectively 21, 25, 35 years, sold for $1050, $1225, and $1250. A woman, 36 years of age, a good cook and washer, sold privately for $1100.

These are indeed enormous prices, and it shows one of two things, that either money is very plenty or negroes very scarce."—*St. Louis Evening News.*

Some of our cotemporaries on the Missouri have been giving accounts of high prices for sales of negroes. We have an item of sale of slaves in Polk county last week, which we here jot down, although the figures are not as high as on the Missouri river. The slaves belonged to Andrew Martin, and were sold for cash, at the following prices: man, 21 years old, $1229; woman, 35 years old, $800; do., 21 years old, $817; boy, 14 years old, $1050; boy, 12 years old, $869; boy, seven years old, $861; girl, six years old, $550; boy three years old, $370. They were all bought by citizens of this and Polk counties."—*Osceola Independent.*

One fact which may partially account for the high price of human bones and blood in Missouri, is that there is no slaveholding immigration into the State, has been none for three years, and no more slaves there than in 1851. There is also an *emigration* of slaves from the State. There are now 700,000 whites and 87,000 slaves, more than 8 to 1. "In ten years," says the *St. Louis Herald*, "there will be at least 1,200,000 whites, and probably less than 60,000 slaves—20 to 1." My impression is, the proportion will be 20 to 0.

Contracts are invited for 36 miles of the Mississippi and Missouri R.R., namely, from Muscatine to Washington, and for 75 miles of the Burlington and Missouri, from Burlington to Ottumwa, on the Des Moines River.

The ladies of Bentonsport, not long since, waited upon a grocery-keeper and bought his whiskey for $20, and turned it into the street.

Rev. S. Y. M'Masters, LL.D., of Alton, Ill., is about to publish a reference book entitled "A Biographical Index to the History of England." It will contain the titles and proper names in Hume, with biographical sketches; three thousand articles in a duodecimo vol. of 500 pages. Rev. J. Blanchard, Pres. of Knox College, is about to prepare, in a small vol., a memoir of the lamented Rev. L. Spencer of Peoria—a brother whose praise "is in all the churches."

Yours, VIATOR.

MESSRS. EDITORS: In pursuance of an expressed wish of the members, I herewith forward you a copy of the resolutions unanimously adopted by the General Congregational Association, Illinois, at its late annual meeting, respecting *the infamous "Nebraska bill."*

They are as follows:

"Whereas our national Legislature is indicating the settled design of tearing away all the safeguards which the former legislation of the country had thrown around our free territory, and thereby exposing it to all the wrongs and horrors of slavery; and whereas, it is the most imperative duty of every Christian, and of every Christian minister, from the binding nature of his religion, and from the sacred responsibility which he is under to his country, to protest against wrong and oppression wherever they may exist, therefore—

"*Resolved*, That this Association protest in the most solemn manner against the passage of the Nebraska bill now before Congress, as a most flagrant violation of the plighted faith of the nation, and an unmitigated wrong against the rights of man, casting the whole weight and influence of the government upon the side of oppression; it gives the lie to all our most solemn professions in favor of human liberty; it is at war with the genius of our government, and defeats the design of our Constitution.

"*Resolved*, that every Christian and every patriot at this late day, amid all the light of civilization and Christianity, should regard legislation by Congress *in favor* of slavery, of exposing our free soil to its cruelties and pollutions, as the foulest disgrace of our country, and justly subjects us to the taunts and scoffs of foreign despots.

"*Resolved*, That we have painful proof that a total disregard of the cause of human rights, and of the great principles in our 'Declaration of Independence,' has made fearful progress among politicians, when a large body of an honored and useful profession has been shamefully insulted by certain members in the United States Senate, with an ignorance and effrontery which have no parallel, simply because they exercised their right of sternly protesting against the 'stupendous wrong' contemplated in the Nebraska bill.

"*Resolved*, That in this most flagrant insult to the piety, the intelligence, the right and the privilege of a large class of our most respectable citizens, every minister of Christ, if he is true to his calling, and every patriot shares.

"*Resolved*, That we honor and commend those Senators who, in their place, so nobly vindicated the 'right of petition,' and so manfully rebuked the aspersions, which some of their number endeavored to cast upon the protesters. J. J. HILL,

"SAVANNA, ILL., April 28, 1854. *Register.*"

HOME EVANGELIZATION.

INTERESTING AND VALUABLE FACTS FROM THE CENSUS.

1. *Territorial Extent of the United States.*

THE following statement was prepared for the census by Col. J. J. Abert, of the Topographical Engineers. For it, and also for a "Classification of Ages of the White Population of the United States," we are indebted to the *New-York Daily Times.*

	Square miles.
Area of the Atlantic slope, *proper*....	637,100
Area of the Atlantic slope, including only the waters falling into the Gulf of Mexico *east* of the Mississippi...	146,830
Area of the Atlantic slope, including only the waters falling into the Gulf of Mexico *west* of the Mississipi....	183,646
Total of the Atlantic slope, or of the region whose waters fall into the Atlantic	967,576
Area of the Mississippi Valley, or of the region watered by the Mississippi and Missouri, and tributaries.....	1,237,311
Area of the Pacific slope, or of the region watered by rivers falling into the Pacific..	778,266
Total area of the United States and territories in 1853.....	2,983,153

The territorial extent of the republic is, therefore, nearly ten times as large as that of Great Britain and France united; three times as large as the whole of Europe, exclusive of Russia; and about equal to the area of the whole of Asia, or that of Africa, neither of which is said to have exceeded 3,000,000 square miles.

What a magnificent domain for civilization, liberty, and Christianity!

Shall not Christians take and maintain possession of the whole of it, from sea to sea, for Christ and truth? Shall any part of it be surrendered to ignorance, infidelity, irreligion, Romanism, oppression?

Especially how important to occupy and secure that great valley which includes nearly one-half of the whole area, and much the largest part of that which is capable of being densely settled. "MULTITUDES, MULTITUDES IN THE VALLEY OF DECISION!"

2. *Population of the United States and Territories.*

"The Classification of Ages of the White Population of the United States," according to the Census returns, exhibits, in bold relief, some facts which have a most important bearing on home evangelization.

They especially show the momentous worth of those efforts which are directed to *the religious education of the young* in that great Valley of Decision. And they illustrate and magnify the office and position of the AMERICAN SUNDAY-SCHOOL UNION among the agencies for evangelizing our country.

The white population in 1850 was 19,553,068; that portion which was under 20 years of age, 10,130,731—more than one half children and youth, namely:

Under 1 year of age.....		537,661
Between 1 and 5 years of age.....		2,358,797
" 5 and 10 "	.....	2,704,128
" 10 and 15 "	.....	2,402,129
" 15 and 20 "	.....	2,128,116
		10,130,731

Christian reader, have you thought of this?

But much the largest proportion of the children of the country are to be found in that great West to which the missionary efforts of the American Sunday-School Union are mainly directed.

To illustrate this, let a comparison be instituted between those States of the East and West which are most nearly equal in population.

Massachusetts has a population (1850) of.....			985,450
Indiana, *now* the fifth State.....			977,154
Difference in favor of Massachusetts.....			8,296
	Indiana.	Massachusetts.	Difference.
Under 1 year.....	31,930	22,993	8,987
Between 1 and 5....	133,907	89,974	43,933
Between 5 and 10...	155,932	101,845	54,087

That is, while Massachusetts has an aggregate population larger than Indiana by 8296, Indiana has more children under ten years of age than Massachusetts by 107,007; and this difference is greater in the age of childhood than of youth; while in the period between 20 and 30 the scales turn in favor of Massachusetts by 42,028. This shows the Western ratio is accelerating.

Again, Vermont has a population of 313,402; Wisconsin has less by 8646, namely, 304,756. But Wisconsin has, under 1 year, 10,403; Vermont, 6571. Wisconsin has, between 1 and 5, 41,490; Vermont, 30,969. Showing a gain to Wisconsin, under 5 years, of 14,333.

We commend these facts and figures to Christians and patriots—to those who pray, and teach, and give.

Do they not urge an eloquent plea for the religious education of these fast-multiplying children of the young West; and for a more elevated appreciation and more liberal support to "THE SOCIETY THAT TAKES CARE OF CHILDREN"? S. B. S. B.

THE NON-INSTALLATION OF REV. A. DUNCANSON AT WASHINGTON, D. C.

WASHINGTON, April 22, 1854.

WE think it just to Rev. A. Duncanson, as our pastor elect, owing to the circumstances in which he has been placed, to give some account to the churches of the action we have taken as a committee in the whole matter.

Having heard by the report of very competent judges of the preaching and other labors of Rev. A. Duncanson, while a stated supply in Massachusetts, we sent a deputation to confer with him touching his acceptance of the pulpit in Washington, D. C. This application was unsuccessful.

A second deputation went, and succeeded in gaining a promise of a month's supply last summer, which was fulfilled with great acceptance. The church tendered a unanimous call, not a solitary objection being made, either on the part of the church or society, which was accepted, and Mr. Duncanson came in December last to labor among us. He secured from the first day and onward a larger audience than any minister that preceded him; was heard with fixed attention and with confessed benefit to many.

The Divine blessing was resting on his labors, the audience was steadily increasing, the church was satisfied and profited, and the prospect of ultimate success was strong, palpable, and certain. The opinion of occasional hearers and members of other churches, so far as we have ascertained, without one voice to the contrary, is, that the style and matter of preaching is equal to any, and superior to many, in this city. We have always seen in Rev. Mr. D. such a manifestation of Christian character and religious principle, as gave us the fullest confidence in him; and rejoice that while the council have seen fit to refuse to instal him, they still bear honorable testimony to the man in the following resolution:

"*Resolved*, That the interviews of council with Rev. Alexander Duncanson have inspired them with a conviction of his personal piety, with admiration of his frankness and sincerity; and they have no doubt but his labors in some other field would be followed with the Divine blessing."

With such a recommendation we cheerfully and heartily concur; and would only say in addition that we believe that Mr. Duncanson, who still occupies our pulpit *pro tempore*, will be, wherever he goes, an acceptable, useful, and successful minister. It will afford us great pleasure to learn that, amidst the many Congregational churches in the East and West, requiring pastors, Mr. Duncanson is early called to occupy permanently a pulpit.

J. BIGELOW, E. L. STEVENS, H. E. ROCKWELL, } Committee of the Church.

THE PRISON ASSOCIATION OF NEW-YORK.

INCORPORATED MAY 9, 1846.

THE objects of the Association are:

1. The amelioration of the condition of prisoners, whether detained for trial, or fully committed, or as witnesses.

2. The improvement of prison discipline and the government of prisons, whether for cities, counties, or States.

3. The support and encouragement of reformed convicts after their discharge, by affording them the means of obtaining an honest livelihood, and sustaining them in their efforts to reform.

TO THE EDITORS OF THE INDEPENDENT:

DEAR SIRS: Doubtless you are familiar with the fact that for several years past this Association has been engaged in continuous exertion for the prevention of crime, the reformation of the criminal, and the diminution of evil.

In multiplied instances, the labors of that distinguished philanthropist, the late Isaac T. Hopper, his coadjutors and successors, have been rendered eminently useful by their sympathies, counsel, and friendly interposition. Many a poor prodigal wanderer who had strayed away into forbidden paths, has been reclaimed and restored; these now cease to do evil, and learn to do well.

Encouraged by past successes, they seek to render this instrumentality still more efficient. It needs only to be more extensively known to be duly appreciated and its claims more appropriately sustained. Although a chartered institution, it is solely supported by voluntary donations and contributions.

This brief statement is made, and through the press submitted to the public, that the charitably disposed may forward their names as donors and subscribers to its funds, and thus sympathize with the objects this Association seeks to accomplish.

Many of those now confined in prison, as well as those recently discharged, are in great want of clothes, boots, shoes, shirts, etc. Any superfluous or cast-off garments sent for their use would be very gratefully acknowledged.

A judicious selection of the most distressed yet hopeful cases, will be observed.

I am, Mr. Editor, yours respectfully, ABR'M BEAL, Agent.

Office, 15 Centre street, next Chambers street.
NEW-YORK, April 15, 1854.

Literary Record.

COLEMAN.—"An Historical Text-book and Atlas of Biblical Geography." By Lyman Coleman. Published by Lippincott, Grambo & Co., Philadelphia. Large royal 8vo, pp. 319, with several excellent maps.

ANNA HOWITT.—"An Art-Student in Munich." By Anna Mary Howitt. Published by Ticknor, Reed & Fields, Boston, and sold here by C. Scribner. 12mo, pp. 470.

HEALTH.—"The Preservation of Health; with Remarks on Constipation, Old Age, Use of Alcohol in the preparation of Medicines." By John C. Warren, M.D., Emeritus Professor of Anatomy and Surgery in Harvard University. Same publishers. 18mo, pp. 140.

HOOD.—"Poems, by Thomas Hood. With some Account of the Author." 2 vols. 12mo, pp. 324, 336, with portrait. Published by Evans & Dickerson, Broadway, and Little & Co., Boston.

SHADY-SIDE STORY.—"Struggles for Life; or, the Autobiography of a Dissenting Minister." Published by Lindsay & Blakiston, Philadelphia. 12mo, pp. 384.

THE CITY.—"Violet, the Child of the City; a Tale of New-York Life." By Robert F. Greeley. Published by Bunce & Brother, 134 Nassau street. 12mo, pp. 336.

CUMMING.—"Lectures on the Book of Revelation. Second series." By Rev. John Cumming, D.D., of the Scotch Church, London. 12mo, pp. 532. The second volume of Lindsay & Blakiston's uniform edition of Dr. Cumming's works, Philadelphia.

PAROCHIAL LITERATURE.—"Our Parish; or, Annals of Pastor and People." Published by L. P. Crown & Co., 61 Cornhill, Boston, and J. W. Bradley, Philadelphia. 12mo, pp. 452.

KIRKE WHITE.—"The Poetical Works of Henry Kirke White. With a Memoir by Sir Harris Nichols." Published by Little, Brown & Co., Boston; Evans & Dickerson, New-York; and Lippincott, Grambo & Co., Philadelphia. 12mo, pp. 252, with portrait.

COSMOGONY.—"The Plurality of Worlds." With an Introduction, by Edward Hitchcock, D.D., President of Amherst College. 12mo, pp. 307. Published by Gould & Lincoln, Boston, and sold here by Carter & Co.

THE BIBLE.—"A Lamp to the Path; or, the Bible in the Heart, the Home, and the Market-place." By Rev. W. K. Tweedie, D.D., of the Free Tolbooth Church, Edinburgh. Published by Gould & Lincoln, Boston, and sold by Carter & Co., New-York.

CECIL.—"Remains of the Rev. Richard Cecil, late Minister of St. John's Chapel, Bedford-row, London. To which is prefixed a View of his Character, by Josiah Pratt, D.D." Published by the Presbyterian Board of Publication, Philadelphia. 18mo, pp. 353.

ORNAMENTAL LEATHER.—"A Complete Guide to Ornamental Leather-work. Reprinted from the London edition." Published by James Munroe & Co., Boston and Cambridge, and sold here by C. S. Francis & Co., Broadway. 12mo, pp. 74, with 23 cuts. The materials are advertised for sale by A. Wheeler & Co., 73 Union street, Boston.

EDUCATION.—"The Bud, the Flower, and the Fruit; or, the Effects of Education." By a Lady of Boston. Same publication. 12mo, pp. 144.

YOUTHFUL PIETY.—"The Faithful Mother's Reward; a Narrative of the Conversion and Happy Death of J. P. B., who died in the tenth year of his age. With an Introduction, by Rev. Charles Hodge, D.D." Published by the Presbyterian Board of Publication, Philadelphia. 18mo, pp. 369.

ODD.—"Odd-Fellowship Examined in the Light of Scripture and Reason." By Rev. Joseph T. Cooper, Philadelphia, with an Introduction by Rev. J. B. Dales, D.D. Second edition. Published by William S. Young, 173 Race street, Philadelphia. 12mo. pp. 307. Sold by Robert Carter & Brothers.

TALFOURD.—"Critical and Miscellaneous Writings of T. Noon Talfourd, author of 'Ion.' Third American edition, with additional Articles never before published in this country." Published by Phillips, Sampson & Co., Boston. Royal 8vo, pp. 176, double columns, with portrait.

OLD HUNDRED.—"A History of the Old Hundredth Psalm Tune, with Specimens. By Rev. W. H. Havergol, M.A., Rector of St. Nicholas, Worcester. With a prefatory note by Rt. Rev. J. M. Wainwright, D.D., Bishop of New-York." Published by Mason Brothers. Royal 8vo, pp. 74.

MOTHERS.—"Uncle Jerry's Letters to Young Mothers." Compiled by Ann E. Porter. Published by John P. Jewett & Co., Boston, and Jewett, Proctor & Worthington, Cleveland. 12mo, pp. 144.

AUNT ALICE.—"First Lessons in Gentleness and Truth." By Aunt Alice. Designed for Schools and Families. 16mo, pp. 104, with original illustrations by Billings. Same publishers.

NINEVEH.—"The Story of Nineveh; its Greatness and Ruins." Published by the Presbyterian Board. 16mo, pp. 52. Ought to be issued with ample cuts.

FREEMAN CLARKE.—"The Christian Doctrine of Prayer: an Essay. By James Freeman Clarke." Published by Crosby, Nichols & Co., Boston, for the Executive Committee of the Unitarian Association. 12mo, pp. 224.

SCIENCE MADE EASY.—"Familiar Science; or, the Scientific Explanation of Common Things. Edited by R. E. Peterson, Member of the Academy of Natural Sciences, Philadelphia." Robert E. Peterson & Co., publishers. 12mo, pp. 558. "Forty-second thousand."

OREGON.—"A Voyage to the North-west Coast of America, in the Years 1811–14; or, the First American Settlement on the Pacific." By Gabriel Franepere. Translated from the French, by W. Huntington. 12mo, pp. 376. Redfield, publisher, 110 Nassau street.

KIP.—"The Catacombs of Rome, as illustrating the Church of the First Century." By Rt. Rev. W. Ingraham Kip, D.D., Missionary Bishop of California. Redfield, publisher. 12mo, pp. 212.

SABBATH SCHOOL SOCIETY.—The Massachusetts S. S. Society, of which Mr. Dean is the publishing agent, sends us a lot of little books:

1. "Vestry Songs; a Collection of Hymns and Tunes for Sabbath-schools, Social Meetings, and Private Devotions." 18mo, pp. 234.
2. "Helen Spencer; or, Home Duties. By Mrs. H. S. Grosvenor." Pp. 162.
3. "The Best Friend." Pp. 124.
4. "The Borrowed Bible." Pp. 126, with frontispiece.
5. "The Mountain Rill, and other Sketches. By Mrs. H. S. G." Pp. 72.
6. "Newcomb's Inductive Question-book, for Sabbath schools and Bible classes." Pp. 74.

AMERICAN S. S. UNION.—The American Sunday-School Union, Philadelphia, send us some of their late issues:

1. "Successful Men of Modern Times." 18mo, pp. 192. Published in connection with the Religious Tract Society of London.
2. "Picture Stories for Boys." 24mo, pp. 87.
3. "Picture Stories for Girls." Pp. 72.

WORSHIP.—"Reverence in the Sanctuary, by a Layman." Published by Charles B. Norton, 71 Chambers street.

FOR DOUGLAS & CO.—"Nebraska; a Poem, Personal and Political." Published by John P. Jewett & Co., Boston. Suited to the times.

THE QUARTERLIES.

"The Methodist Quarterly Review," for April, published by Carlton & Phillips, 200 Mulberry street, has seven articles: on the Conflict of Ages, Revival of the Black Arts, Science and Revelation, the Point of Power, Prohibitory Liquor Law, a Theodicy, and the Ground and Method of Human Knowledge. With fifteen short notices of books, and a summary of literary intelligence.

"The Free-Will Baptist Quarterly," devoted to "Truth and Progress," published by Williams, Day & Co., Providence, has eight articles: on Egypt, Obligations of Republicanism to Religion, Exposition of 1 Cor. 7: 14, Conflict of Ages, Nineveh and Babylon, Sacred Poetry, and Judson.

"The Biblical Repository and Princeton Review" has seven articles: on Modern Explanations of the Doctrine of Inability, Idolatry of the Church of Rome, Eberard on the Apocalypse, Method of Church History, Revolution in China, Pearson on Infidelity, and the Church of England and Presbyterian Orders. Published at Philadelphia.

"The Quarterly Journal of the American Unitarian Association," published by Crosby, Nichols & Co., is designed to advance the objects of the body it speaks for.

"The Christian Examiner and Religious Miscellany," by Crosby, Nichols & Co., Boston; C. S. Francis & Co., New-York; and John Chapman, London, has seven principal articles, on

1. The Popular Use of the Bible.
2. The Valley of the Amazon.
3. Miss Martineau's Compend of Comte's Positive Philosophy.
4. A Dead Tree, with a Vine trained over it.
5. The Hebrew Prophets.
6. Grandpierre on American Unitarianism.
7. Judd's Discourses on the Church.

SERMONS.

We have received quite a number of pamphlet sermons on the Nebraska bill, and its attendant iniquities—not one in its favor.

"Kansas and Nebraska;" a discourse delivered in Chicago, March 5, 1854, by Rev. H. Richardson, pastor of the North Presbyterian Church. Text, Job 34: 18.

"Slavery, in its present Aspects and Relations;" a sermon on Fast-Day, by Rev. William A. Stearns, D.D., of Cambridgeport, Mass. Text, Matt. 7: 12.

A discourse on "The proposed Repeal of the Missouri Compromise," by John Nelson, D.D., Leicester, Mass. Text, Eccl. 3: 1, 7.

Rev. W. W. Patton, of Hartford, published his Fast sermon, as a "Vindication of the Clergy of New-England in their Anti-Nebraska Protest." Text, Amos 7: 12, 13.

The Maine Law, also brings out its continued array of sermons in defense, East and West:

Rev. L. Grosvenor, of Jerseyville, Ill., publishes a sermon on "The Maine Law no Vanity, but a sure ground of Confidence." Text, Job 15: 31.

Rev. G. W. Hathaway, of Bloomfield, Me., publishes his "Defense of the Maine Law," as a lecture, delivered at several places, as a part of a concerted movement of the ministers of all denominations in his town and neighborhood.

Rev. Dr. Marsh, the untiring Secretary of the American Temperance Union, preaches a solemn sermon to Gov. Seymour, in the form of "Strictures on the Veto," with the text, "The King and Haman sat down to drink, but the city Shushan was perplexed."

We have some commemorative discourses:

Rev. C. A. Bartol's, on the death of Dr. George Cheyne Shattuck, of Boston, illustrating the "Relation of the Medical Profession to the Ministry," from Luke 9: 2; and those of Dr. Gannett and Mr. Ellis on the late Rev. Alexander Young, D.D.

A learned and elaborate discourse of President Lord, on the "Ground and Substance of Justification," has been published in a pamphlet of 71 pages, and will excite attention. Text, Job 9: 2.

"Gladness in the Sanctuary," is the title of Rev. Elbert S. Porter's sermon at the reopening of the Reformed Dutch church of Williamsburgh, after the repairing of the damages occasioned by a tornado in July last.

President Hopkins' oration before the New-England Society of New York, last "Forefather's Day," discusses "the Central Principle" of the Puritan movement, or rather, the onward movement of this world; which is, "the vital union of man with God in moral conformity to him, and so in preparation for an eternal life."

Religious Intelligence.

INSTALLATION.—On the 19th of April, Rev. J. M. Van Wagner was installed pastor of the Second Congregational church of Wakeman, Huron county, Ohio, by a council called for the purpose. The exercises of the occasion were as follows: Invocation, and reading of the Scriptures by Rev. M. M. Longley of Chatham; prayer by Rev. Samuel Penfield of Clarksfield; sermon by Rev. G. L. Foster of Clinton, Mich.; installing prayer by Rev. E. P. Salmon of Fairfield; right-hand of fellowship by Rev. A. Cone of Brighton; charge to the pastor by Rev. M. W. Fairfield of Medina; charge to the people by Rev. A. D. Barber of Bellevue; concluding prayer by Rev. C. C. Baldwin of Cook's Corners; benediction by the pastor. M. W. F.

REV. JOSHUA R. BROWN, late of Lebanon, Ct., has received a unanimous call to the pastorate of the Congregational church, Southwick, Mass.

REV. SAMUEL BEANE, of Little Compton, R. I., has taken leave of absence from his people for six months, with a view of spending the summer at the West. He will act as agent of the Mass. Sabbath School Society in the State of Ohio. His address for the present will be Columbus, Ohio.

PASTORAL DISMISSION.—Rev. Charles Lord was dismissed from the Congregational church and society, Madison, Wis., on the 20th of April, by a council held for the purpose at that place. The basis of action was the failure of his eyes, so as to require a total cessation from study.

THEOLOGICAL FUNDS.—We learn that the First church, New-Albany, have raised a subscription of over ten thousand dollars for the further endowment of the Seminary in that city. We believe it is payable on condition that the churches in other places shall raise a certain amount.—*Pres. Her.*

GENERAL ALLIANCE.—The proposal to form an alliance of all the Young Men's Christian Associations in the United States, has met with favor, and the opinion is expressed by the organ of the New-Orleans Association that the plan will be carried out. The present number of these institutions in our country is twenty-six.

HONORABLE EXCEPTIONS.—We are glad to find that the names of our acquaintances and friends, Dr. S. H. Cone, O. B. Judd, and W. H. Wyckoff, are not signed to that "Protest in the name of Almighty God, and in his presence," recently sent from the city of New-York to the American Congress. They had the moral firmness to withstand the fanatical tempest which occasionally sweeps along the spiritual sky of Gotham, and on which certain clerical gentlemen there can ride with the mad enthusiasm and earnestness of weird sisters.—*Louisville (Ky.) Western Recorder.*

It is not certain that these "exceptions" will be equally honored at the North.

MISSION TO THE COPTS.—Rev. Mr. Martin, under appointment for this mission, is now in this city, where he will remain some time before leaving for his mission. Another missionary will be needed to accompany him, but none has yet been appointed. The Executive Committee would be glad to hear from any young man whose heart is full of the spirit of missions, and who feels drawn of God to this work. We can not but hope that some such will offer themselves for this interesting field.—*Am. Missionary.*

DR. STILES.—The rumor of Rev. Dr. Stiles being about to withdraw from the pastoral charge of the South Congregational church in New Haven, is without foundation; though for the present he has consented to devote half his time to the Southern Aid Society—a missionary association recently established in New-York—which will render the settlement of a colleague or some other ministerial coöperation necessary.

REV. DR. HUMPHREY, of Binghamton, N. Y., son of President Humphrey, late of Amherst College, has been appointed Professor of Moral Philosophy and college chaplain at Hamilton College.

REV. J. M. WORRALL, of Oxford, O., has accepted the call from the Covington, Ky., church, subject to the decision of Oxford Presbytery.

REV. DR. T. W. COIT, of Hartford, Conn., has accepted a call to the rectorship of St. Paul's Church, Troy, N. Y.

REV. JOHN T. HENDRICK, of Clarkville, Tenn., has received the degree of D.D., by vote of the trustees of Centre College, Ky.

REV. JAMES H. GILL, who has served the Board of Missions, temporarily, as agent for Ohio, Indiana, and Illinois, since Rev. C. Leavenworth's resignation, has been chosen to fill that agency during the ensuing year.

REV. W. L. BRECKINRIDGE, D.D., has been elected President of Westminster College, located at Fulton, Calloway county, Mo., under the care of the Synod of Missouri.

AMERICAN EDUCATION SOCIETY.—The Board of Directors of the American Education Society held their quarterly meeting on Wednesday of last week. It will be remembered that at their quarterly meeting in January last, for want of sufficient funds, they were necessitated to make an appropriation of *fifteen*, instead of the usual appropriation of *twenty* dollars, to each of the beneficiaries. At their meeting last week, the Board were enabled to grant full appropriations, and also to make up the whole deficiency occasioned by this partial appropriation in January. For several years, with this one exception, the Society has been able to meet its calls for aid, fully and promptly, and this exception has proved but temporary. It is, however, greatly to be desired that the Society may not be driven even to these temporary embarrassments. It occasions no little perplexity and trouble among the young men looking to this source for assistance, when only a small portion of the means which they have confidently counted upon is cut off.—*Puritan Recorder.*

REV. JOSEPH H. TOWNE has resigned the pastorate of the High-street church in Lowell. During his ministry in that city Mr. Towne has eminently sustained his high reputation as a preacher, and his withdrawal will leave a vacancy not easily supplied.

REV. STILLMAN PRATT was recently dismissed by an Ecclesiastical Council from the pastoral charge of the Congregational church and society in North-Carver, because of their inability to give him an adequate support.

REV. JAMES O. BARNEY, of Seekonk, has been appointed agent of the Massachusetts Sabbath-School Society for Iowa, and has accepted the appointment.

REV. STEPHEN C. STRONG was ordained as pastor of the Congregational church in Southampton on Wednesday last; sermon by Rev. Edward S. Dwight, of Amherst, from Jonah 3: 2.

SALARIES RAISED.—The Congregational church and society, Dane street, Beverly; the Congregational church and society in Wenham; the Congregational church and society in Hamilton; the Congregational church and society in Rowley have recently added from one hundred to two hundred dollars to the salaries of their pastors.

REV. T. S. CHILDS, pastor of the Presbyterian church in Hartford, Ct., has requested his congregation to unite with him in asking the Presbytery to dissolve their relation. The reason given is a state of health so seriously impaired as to prevent him from meeting the increasing labors of his charge.

EDITORIAL CHANGE.—Rev. Washington Baird has withdrawn from the *Southern Presbyterian*, published in Charleston, S. C., and Rev. J. L. Kirkpatrick, D.D., with Rev. E. Cater as assistant, are announced as editors. The publishing department is assumed by an association.

ON Sabbath evening last, Rev. Nathaniel H. Eggleston was installed as pastor of the Plymouth Church, Chicago.

REV. MR. BLISS of the American Board of Foreign Missions, has accepted a call to the pastorate of the Congregational society in Southbridge.

GLASGOW.—Rev. Dr. Alexander, of Edinburgh, has received and declined an invitation to the ministerial charge of the church and congregation assembling at West George street, Glasgow, vacant by the death of Dr. Wardlaw.

CONGREGATIONAL UNION.—Dr. Halley, the appointed chairman of the Congregational Union of England and Wales, for the present year, being about to visit Greece, Rev. Dr. Brown, of Cheltenham, has consented, at the request of the committee, to supply his place.

Domestic Summary.

COLD IN VIRGINIA.—A letter from Weaversville, Fauquier county, Va., states that the recent cold weather proved very fatal to the cattle, sheep, and lambs of that neighborhood. One farmer lost thirty-five sheep, other farmers, eight, ten, and twelve cattle. It is conjectured that these losses were occasioned by the animals being suddenly chilled. All the fruit is supposed to have been destroyed.

BALTIMORE, April 29.—Seventy-six manumitted negroes arrived in this city this morning from Kentucky and Missouri, for the purpose of embarking on Monday next, for Liberia.

RICHMOND, April 29.—A man named Washburn Ashbury, belonging to New-York, has been arrested in this city and committed for trial on the charge of tampering with slaves.

MR. WEBSTER'S ESTATE.—According to an advertisement in a Concord, N. H., paper, Geo. W. Nesmith, Esq., of Franklin, (Old Salisbury,) is appointed a "Commissioner to allow the claims of creditors against the estate of Hon. Daniel Webster," which is decreed to be administered as an insolvent estate!

REVOLUTIONARY SOLDIERS.—There were 231,791

THE INDEPENDENT.

CONTENTS OF THIS NUMBER.

	PAGE		PAGE
OUR SPECIAL CONTRIBUTORS:		EDITORIAL ARTICLES:	
Book-Noticing	145	Nebraska	148
"X" on the Bible	145	Connecticut Convention	14
OUR OWN CORRESPONDENCE:		National Anniversaries	148
More Fast-Day Sermons	145	Market Report	149
More from Connecticut	146	FAMILY READING:	
Voice from Rhode-Island	146	The Hour of Prayer	150
Letter from Italy	146	Annals of the Poor	150
Letter from Iowa	147	Birds and Snow-Storm	150
Resolutions in Illinois	147	Count Stephen Szechenyi	150
Home Evangelisation	147	Cheering from Burmah	150
Non-Installation of Duncanson	147	New-York University	150
		ADVERTISEMENTS	151
LITERARY RECORD	147	EDITOR'S BOOK-TABLE	152
RELIGIOUS INTELLIGENCE	147	Letter from Boston	152
DOMESTIC SUMMARY	147	Convention at New-London	152
POETICS MISCELLANY	147		

The Independent.

NEW-YORK, MAY 11, 1854.

ANNIVERSARIES.

THE following meetings are to take place subsequent to the issue of this sheet:

THURSDAY, MAY 11.

American Bible Society, 10 A. M., Tabernacle.

Congregational Union, 10½ A. M., Church of the Pilgrims, Brooklyn.

American Missionary Association, 3 P.M., Tabernacle.

Central American Education Society, 4 P.M., Bible House.

American Temperance Union, 7½ P.M., Tabernacle.

FRIDAY, MAY 12.

American Board of Foreign Missions, 10 A.M., Tabernacle.

New-York Anti-Slavery Society, 7½ P.M., Tabernacle.

SUNDAY, MAY 14.

American Jews' Society, 7½ P.M., Lafayette place.

MONDAY, MAY 15.

Young Men's Christian Association, 7½ P.M., Church of the Puritans.

NEBRASKA ONCE MORE.

WE have had little faith in the opinion that the Nebraska Bill was finally disposed of by being thrown into the Committee of the Whole. Indeed, we have all along feared that some jugglery would bring it suddenly upon its feet, and hurry it through the forms of the House. Such it seems is the fact. Every measure of public utility that had precedence of this scheme upon the docket, is quietly laid aside by a concerted vote, in order to get at this Bill, and it begins to be understood that the allurements of vacant consulships and other offices, with the ceaseless drill of party leaders, has secured for the Bill a bare majority upon its final reading. Some dog-day or midnight session, when the opposition is jaded out, or members are unwittingly absent, may now consummate the iniquity.

There is hope that amendments in the House, such as the repeal of the alien clause, will cause it to be returned to the Senate, and that the two houses will fail to agree; but we see little probability of this. It is hoped also that some lingering high-mindedness on the part of the South will at last oppose and defeat the bill—but such a hope is delusive.

Three things remain for the North. *First*, to keep up the strong demonstration against the bill that has already caused its friends to tremble, by means of public meetings, memorials, and remonstrances. Let the representatives of the people at Washington understand that the opposition to this bill is not a passing excitement; that it has not died out, and will not die out. The friends of freedom must give time to this work; they must act promptly and in earnest.

Next, individuals at the North may influence the representatives of their several districts, by correspondence, acquainting them with the true state of feeling at home, and warning them of the political dangers of apostasy from freedom.

But we place little confidence in Congress for the cause of freedom and humanity. *The people must take up the Nebraska question and settle it.* Let associations be formed to buy up the territory; let a bounty be offered for free emigration; let the free and hardy Germans, and the generous and thrifty sons of New-England and the West be encouraged to go and occupy the soil; let Christians undertake the colonizing of Nebraska as a religious duty; let them go with the press, the school, the Bible, the church, and in their "squatter sovereignty," without intervention from the general government, for ever forbid the introduction of slavery upon that soil. The great contest for freedom must be, not upon the floor of Congress, but upon the soil of Nebraska itself—and the men of freedom must be there to wage it, backed by the wealth, the talent, and the moral power of the North.

If slavery triumphs in Nebraska, within ten years it will be legalized in New-York—Southern men will demand that they shall bring their "property" with them to the Springs and the Falls, or they won't stay in the Union! A temporizing Legislature and Castle-Garden merchants will concede the demand. The *Journal of Commerce* and the *Herald* will argue for it as essential to the very existence of the nation, and to the highest development of Christianity. Then our Fifth-avenue *parvenus* will insist that such a privilege should not be confined to their Southern guests, and will rid themselves of the annoyance of independent Irish servants and of saucy free negroes, by having their own negroes held under the law. The spirit and the machinations that carry slavery into Nebraska will do all this before our eyes, and in our time. And thus the crime will grow till God's time of retribution comes in anarchy and blood. Christians, freemen, avert it now!

THE NEW-LONDON CONVENTION.

We sent a reporter to the Convention held at New-London, last week, for the purpose of revising and improving the existing consociationism of Connecticut. He did not find much to report; but what he found, we lay before our readers. Perhaps they expected more: for our part, we confess that we did.

We are sorry for the disappointment of our Presbyterian friends who have spoken in the *Evangelist* and elsewhere, and whose expectations appeared to be large and cheerful. Consociationism, in its old and only seat, does not seem likely to lapse into Presbyterianism just yet. The churches, with their "steady habits," will take care of that; and the consociated pastors, almost without exception, are too conservative, and too wise, to be drawn into a revolutionary movement.

We are heartily sorry that the Convention was not more full. Of the appointed delegates, about as many, if we mistake not, were absent as were present. Had all the consociations been fully represented, the meeting would have been three or four times as large; and its resolutions, so far as they propose any change, would have had a weight of influence proportionately greater.

The most important proposal from the Convention is that for a yearly General Conference of delegates from Consociations. Had that proposal taken a more liberal shape, including overtures to the Congregational churches of the original platform, to unite with the consociated churches in district-conferences on a common basis of doctrine, and so to constitute a yearly General Conference, it would have been more likely to be successful.

AMERICAN HOME MISSIONARY SOCIETY.—ANNUAL SERMON.

BY REV. HENRY SMITH, D.D.

SABBATH EVENING, May 7.

THE annual sermon in behalf of this Society was delivered this evening, at the Church of the Puritans, (Dr. Cheever's,) by Rev. Henry Smith, D.D., President of Marietta College, Ohio. Text, 2 Kings 2: 12—"And Elisha saw it, and he cried, My Father, My Father, the chariot of Israel, and the horsemen thereof!"

The purport of this apostrophe was not to be mistaken. It was a spontaneous outburst of grief, a lament of almost lyric pathos and power; the language, perhaps some might add, of oriental panegyric. The inquiry was suggested as to the character of the man whose departure from earth had thus stirred the soul, and elicited these words of rapturous eulogy. What had he done for his country that he should be counted as her best safeguard? Was he a military chieftain, who had led the armies of Israel to victory? or a statesman whose policy had thrown around her a cordon of peace? Was he some Solon, or Lycurgus, or Numa Pompilius, who had renovated the constitution, and purged the laws of the land? On the contrary, he was a man of peace, and he found his people in possession of a perfect political code. Was he not at least some philosopher, some Plato, or Aristotle, or Diogenes, and had he not constructed some new theory of the universe, of matter, or of mind? No, he was not a man of speculation, but of fact. Had not the canvas been taught to breathe by the touch of his pencil, or the marble been made to speak by his power? No, he was no artist. Was he not then a poet or an orator, the production of whose pen had thrilled the heart of the nation? No. Was he not the author of some happy invention? Had he not pierced the land with canals, and bridged its streams, and opened new sources of mineral and agricultural wealth? No. He had no talents of this description, but he himself traversed the land on foot. What did he contribute to the welfare of his country? Did he erect temples, had he produced food or clothing? No. To a spirit that dictates such inquiries, he would perhaps seem to have been scarcely entitled to a right to tread the earth. In the eyes of the whole race of mere physical producers, mere builders of cities and dealers in stocks, perhaps he would pass for a human drone, or, at least, a human trifler.

Elijah the Tishbite was a prophet of the living God. Not simply or chiefly because the curtain of the future was uplifted before his vision; not because the fire of heaven broke forth at his bidding; not because the clouds poured forth their precious contents through his supplication; not because the waters of Jordan once parted at the stroke of his mantle. These things, and things like these, were the accidents of the office; sometimes needed, perhaps, but not essential. He was a prophet, because he was the depository of the word of Jehovah, in virtue of the very element which the Christian minister also claims; because he possessed the word of God, and was able to say, "Thus saith the Lord;" and because he was authorized by God himself to summon men to compare their acts with his immutable and eternal word. He was the ambassador of God to man, and he stedfastly and faithfully discharged his high duty.

As there is no safety for the individual soul like that of humble obedience to the word of God, so there is no national escutcheon like that which beams in characters bright and large enough to be read by the whole world; "Righteousness exalteth a nation, but sin is a reproach to any people."

Not less truly than nobly did Elisha signalize that virtue which emanates from the word of God; a force more potent than the armed hosts of Israel, and which led him, when he stood gazing upon the chariots of fire and the horses of fire, to exclaim in the language of the text, "My Father, my Father," etc.

In endeavoring to vindicate the claims of the Home Missionary Society, and to preserve its place in the affections of his audience, he would only attempt to show the comparison between the labors of the prophets of Israel and the Christian ministry. The God of Israel is our God, and the proclamation of his word is as essential to our well-being as it was to that of his ancient people. The sentiment fairly deducible from the text, is this: *the truly Christian pulpit is our strongest national defense.* There are two elementary forces of the Gospel, two prime operations of Christian truth; the one remedial, the other compensatory—closely connected, but capable of distinct consideration. The one view regards the faith of Christ as the corrective of earthly evils; the other regards it as the supplement of earthly good. A foundation for this sentiment will be found in the power of the pulpit against wide-spread, destructive, and practical error. The question between the truly Christian pulpit and no pulpit whatever, between the truly Christian prophet and no prophet at all, is not the question to be now decided; but it is the question between the true prophet and the false—between a pulpit dispensing the word of God and a pulpit dispensing for that word the doctrine of devils. The propensity to worship is innate in the human soul. Man is a religious being, and by a law of his nature he seeks for an object of religious superiority before which to burn the incense of his heart's adoration. The answer which the dying Hume put into the mouth of the ferryman of the Styx, to a plea for a further extension of his life, that he might see the result of his labors in removing the superstitions of men—that it would not be for many centuries, and therefore he could not be permitted to wait—had a deeper significance than he had imagined, reaching to the profoundest depths of human nature, which the plummet of that philosopher had never sounded. A superstition, in the sense which he attached to the word, will be as enduring as our race. As the vine is supplemented by the oak, so the spirit of man demands a God. Supply that demand with a knowledge of the true and living God, and the soul climbs upon the great idea upward to heaven. But neglect to supply it, and what then? Prone upon the earth, it will cast its coils and tendrils about the things of earth, and fancy it has found in them its deity. It will say even to a stock, Thou art my father, and to a stone, Thou hast brought me forth. If the human spirit, unperverted, demands a God, much more when blinded by ignorance and sin it demands a prophet. It is not now, and never has been, the judgment of mankind that the prophet is a mere pensioner upon the bounty of the world; that he is a mere consumer and moth, or a mere cipher. The exclamation of Elisha is one that corresponds with the conviction of his race. It is the language of the race speaking in our ears one of the most earnest and universal convictions of humanity. The prophet exists, because human nature exists. The principle which demands his intervention may be perverted, but it is nevertheless a principle of human nature, and the prophet, though decried, is a prophet still. He is indestructible, because the element of the human soul to which he gives expression is indestructible. In the history of every country, unless our own be an exception, we find this demand for the prophet—either the true or the false. But is our country an exception? Has human nature changed because the sky of freedom bends over it, and it treads a soil on which it may hope for a free development? We are trying an experiment. We have silenced the prophet in the cabinet, on the bench, and in the halls of legislation. It is by sufferance, merely, that he is allowed to take a part in the mechanism of the state. The prophetic character, as such, is ignored, and if sustained at all, it is to be done by those who value his ministrations.

Is the experiment we are trying really solved? Has the pure Gospel leavened the whole mass of the people in the comparatively homogeneous community of the Eastern States? What, then, shall we say of the heterogeneous masses of the West? What is the answer of the census of 1850? It reported church accommodations of every description in the United States, for fourteen millions. Would it not be fair to say, that we had in 1850 nine millions of souls totally unprovided with a gospel of any kind, pure or corrupt? In this state of facts, can any one wonder that there are wide-spread errors and delusions in the land, or be astonished at any state of facts, whether spiritual or political, which may break out? The Mormon imposture would not have been dreamed of fifty years ago; nor the idea that a sufficient number of persons would be thus deluded, to form a State of polygamists! Can any one wonder that Millerism, mesmerism, socialism, biology, and spiritualism send forth their apostles, and succeed in carrying silly women to the mad-house, and even men, who consider themselves too wise to be led away by the ministers of the cross of Christ? And high above the din of the free, however perverted mind, behold the Scarlet Lady, offering to our citizens an asylum from conscience, and a rest from thought; behold her disciplining two millions of our countrymen, and kindly offering to discipline them all for the high duties of statesmen, and the responsibilities of American citizenship. These are some of the prophets of error, who, like the prophets of Baal, are urging the people to burn incense before their several deities.

There is but one way to solve the experiment on which we have entered. The friends of evangelical Christianity must come up to a higher labor, and must feel more deeply the responsibility which God has laid upon them. Their hearts must burn with more zeal to fulfill the mission to which they have been set forth by the God of heaven. They should not be terrified by the number of their foes, for they have an almighty Helper. Error is strong indeed; but truth is stronger. "The word of the Lord is tried, and endureth for ever." It is equal to every exigency. No new revelation is needed; nothing but the sword of the spirit, wielded by strong and skilfull hands, by workmen who need not be ashamed. These must be had, and in sufficient numbers to bring Christian truth in contact with the mind and the heart of the nation. These principles only, can save our country. They, and they alone, can free us from the awful catastrophe every year growing more imminent—the horrors of a civil and a servile war.

This principle was further illustrated by looking at the Christian prophet as the holder-forth before the minds of men of the great and the true ideal of life. Men are not satisfied with the present. The whole creation groans and travails in pain, looking for the realization of its ideal. To those whose ideal of life is wealth, or pleasure, or ambition, their prophets can have no lasting place, but they must end with this life. But there is a higher sphere, in which revolve nobler ideals of life—sympathy with sorrow, benevolence, family affection, patriotism, and philanthropy—pure planets of the soul; but they are planets still; their circuits may be wide, but they revolve about the earth. Their prophets, therefore, can never enshrine themselves in the inner heart of humanity. But there are higher objects for the child of earth and of heaven to look upon—eternal truth, eternal right, eternal justice, divine and eternal life. Here dwells the idea of absolute moral rectitude; here dwells the idea of perfect holiness, and the sentiment of duty. Far above the planets at which we were gazing, they look down from the empyrean—the fixed stars of the human spirit. Little does he understand of the wants and capacities of his own spirit, who attempts to form an ideal of life, from which these great conceptions shall be excluded. Small competency has he to govern a nation who has yet to learn that the soul has no enthusiasm, no power of endurance, no stubbornness of resistance even, like that which is kindled from these supernal fires. No forces have ever agitated the world like those connected with religious revolutions. Thus it was in the days of Luther, Calvin, and Knox, and thus it is to-day in China, and in Russia, where the call of the autocrat falls upon his people as the call of God. This is not all madness or superstition; it has a basis of truth and soberness. There is a genuine religion; there is a true prophet. That religion is found in the Book of revelation, and that prophet goes forth with the word of God unbound, and makes that word, well understood, his final appeal.

The character of the Puritan fathers was then referred to; and the sentiment of Robinson, that more truth was to break forth from the word of God, so that even Luther and Calvin would, if living, be ready to embrace the clearer light. It is the true Christian pulpit that constitutes the center of our national existence. This was the power which planted the schools and the colleges of America, the shrine at which our fathers worshiped. It was from the word of God, free, that they learned the magnitude and the limit of human rights. This shrine was the nurse of heroes, for the very reason that it was the nurse of men—of men who knew their rights, and knowing, dared maintain them. It was not then beneath the dignity of the governing power to invoke the pulpit. "Our fathers regarded it as a bulwark. Was this all a fable? Have those who have sought for their sons the office of the Christian ministry only sought to make them traitors to their country? Then, in the name of liberty and of our country, let the Christian pulpit be demolished, and let us at last be free. And what, then, will be the condition of the land? Shall we have that man-worship which has marked ancient and modern times? Shall we have the fiery democracy of Greece, and with it the despotism of the mob, the corruption of demagogues, and the temples of Bacchus and of Venus? Shall we have that paradise of freedom which was proclaimed in the French revolution, or shall we first read the commentary upon it? The prophets of irreligious liberty are the prophets of Baal. Let the words of one who had the welfare of his country at his heart, and whose voice has not yet uttered his dying testimony to the truth of the Gospel of Christ, be heard, saying, "The hand that overturns our altars is the hand of death, unbarring the gates of pandemonium, and letting loose upon our land the crimes and the miseries of hell."

In conclusion, the inquiry was suggested, whether the duty of giving to our country the pure principles of the Christian faith had been sufficiently considered? Those truths are able to save our country; but they possess no magic power; they must be inculcated by the voice of the living preacher. American Christians have yet given only as one dollar to ten when compared with what British Christians have done to evangelize the world. The difficulties and the trials of the Home Missionary were dwelt upon, and some of the sufferings which the Rev. speaker had witnessed, were referred to, including the taunts of those who say: "That which they build if a fox go up, it shall even break down their stone wall." Having seen these things, he had turned away, and wept in sorrow. The resources of the H. M. Society ought at once to be doubled, and a missionary ought to be stationed wherever there is a community which is destitute, to be saved; and they should not only be stationed there, but sustained and furnished with all the appliances necessary to make their mission respected. Nor must it be forgotten that "it is not by might nor by power, but by my spirit, saith the Lord." The prayers and the sympathies of Christians must be given. These were among the first and most solemn duties of American Christians. This work accomplished, and our glorious heritage of liberty is safe, given to Christ and to freedom for ever. Then might be seen repeated in the millions of happy homes all over the land, the picture presented by the peasant-bard of Scotland, when, at evening,

"The cheerfu' supper done, wi' serious face
They round the ingle form a circle wide:
The sire turns o'er wi' patriarchal grace
The big ha'-Bible, ance his father's pride.
His bonnet reverently is laid aside,
His lyart haffets wearin' thin and bare;
Those songs that once did sweet in Zion glide,
He wales a portion wi' judicious care,
And, 'Let us worship God,' he says with solemn air.

"Then kneeling down to heaven's eternal King,
The saint, the husband, and the father prays;
Hope springs triumphant on exulting wing,
That thus they all shall meet in better days."

Such homes are the nurseries of the truest defenders of our country. Here is to be raised the flag of her freedom against the hand of any traitor that would pluck it down. Here, too, are the true Christian philanthropists, who will plant the standard of the cross on every shore.

Anniversary Meetings.

AMERICAN SEAMEN'S FRIEND SOCIETY.

MONDAY EVENING, MAY 8.

THE twenty-sixth anniversary of the American Seamen's Friend Society was held this evening at the Broadway Tabernacle, the President, P. Perit, Esq., in the chair. The house was well filled at an early hour; and after a voluntary upon the organ, prayer was offered by the Rev. Dr. Wykoff, of Albany. The choir of the Fourteenth-street Pres. church, under the direction of Mr. S. Lasar, then sung the following hymn:

"Star of peace to wanderers weary,
Bright the beam that smiles on me,
Cheer the pilot's vision dreary,
Far, far at sea," etc.

The President congratulated the directors of the Society on the large assembly met upon this occasion under circumstances somewhat peculiar. The last year had been one unprecedented in disasters upon the ocean. The cries of the sufferers of the "San Francisco" were still fresh in our ears, and the brave men who rescued them will ever be remembered. It had been alleged that during the year there has been a great demoralization of seamen, and the Society was bound to meet the allegation with facts, to show that there had been an improvement. The life of a sailor is a short one. A computation made in England shows that the sea-life of sailors is, on an average, about eleven and a half years. The mortality among our own seamen is probably not less than twelve or fourteen thousand a year. Many have been drawn from our marine in search of gold in California and Australia; and to supply the deficiency, foreigners of all descriptions have been picked up necessarily. To remedy this, more American seamen should be introduced from among the young men of the country, not corrupted by the service.

An abstract of the Report was then read by Rev. H. Loomis, one of the Secretaries.

ABSTRACT OF REPORT.

The past year has been peculiarly marked with storms, and wrecks, and disasters, and deaths on the sea. Seventy ships, 61 barques, 107 brigs, 232 schooners, and 11 steamers—in all, 481 vessels, are reported as lost, most of them total wrecks. Of five ships, five barques, nine brigs, thirteen schooners, and one steamer, the record is, "sailed at a certain date, and have not been heard of since." In these wrecks nearly 850 lives are known to have been lost. There could not have been less than 700 on board the 32 missing vessels.

The Report exposes, somewhat at length, the obstacles in the way of reform found in the *material*, or original character of the sailor; the increase of numbers; the introduction of foreign elements; the depressive government—necessarily absolutism; the incompetent wages—keeping better men out of the service; the deprivation of social, moral, and religious influences; all causes of deterioration not under our control, but to some extent under that of those making the loudest complaints.

It reviews the Society's chaplaincies in the foreign field, found in the West Indies, Brazil, Chili, Peru, New-Granada, Sandwich Islands, St. Helena, China, France, Sweden, Denmark, and British America—chaplaincies extending round the globe, primarily to act on seamen under the American flag, and incidentally on those of all nations, and, to some extent, even on the citizens of the countries where they are located.

The Sailor's Home, in Cherry street, after having been occupied eleven years, has been thoroughly repaired and refurnished. The number of boarders received during the year has been 3460; the whole number since the house was opened, in twelve years, 40,056. The number of shipwrecked and destitute received and relieved during eleven months of the year is 140, at an expense of $646.68.

The Seaman's Savings Bank, in Wall street, has over two millions of dollars on deposit belonging to seamen. On fifteen consecutive days within the year, $40,000 were deposited exclusively by them—facts that show some improvement.

The total receipts into the treasury during the year ending April 30th were $27,724.91—an increase of $2441.29 over the receipts of last year. The expenditures during the same time have been $27,389.60; leaving a balance in the treasury of $335.31. The receipts of local societies on the seaboard and at the West must amount in the aggregate to over $60,000 a year for current expenses, besides over $65,000, raised most of it during the past two years, for the erection of Sailors' Homes and Bethels.

In conclusion, in view of the facts exhibited in detail by the Report, the Board confidently ask, Is it true that "nothing is doing, nothing done—no improvement made? but seamen are getting worse and worse?"

The reform has made and is making progress. The work can not be undone. It must and will go forward to completion. The Board hail the somewhat restless and earnest movements of merchants in all our large ports to increase the number and efficiency of our seamen as auspicious signs and sure proofs of progress. Let interest and benevolence and enlarged philanthropy bring to the aid of this work every man and means to improve and elevate and render honorable and honored all the agencies and influences of American commerce. Let the whole Church of God furnish means, and then pray the Lord of the harvest to send forth laborers, till there shall be Homes, and Bethels, and chaplains for the sailor in every port on the globe.

The President then introduced to the audience Rev. J. C. Fletcher, chaplain at Rio de Janeiro, S. A., who offered a resolution of acceptance of the Report, and that it be published under the direction of the Board of Trustees.

He said he was happy to move the publication of such a report as that. The American Seamen's Friend Society was one which puts a light in the binnacle. The binnacle is a box in which the compass is placed, and near the wheel, so that the sailor who is at the wheel may direct the vessel. Some would say the compass is enough; but a light is needed that the compass may be seen. So the Bible is not always enough to be given to the sailor in order to save him, but he needs the influence which such a Society as this uses, and which is really putting a light in the binnacle. He had rejoiced to labor for the Society in the field where he had been placed. It was one of the most beautiful in a natural point of view. The bay of Rio is as long in one direction as from New-York to Poughkeepsie, and in the other, as long as from New-York to Trenton, in New-Jersey. It is surrounded by mountains covered with perpetual verdure. It has an immense commerce along the whole coast of Brazil, with England, France, and our own country. It is visited every year by about three hundred American vessels, over two hundred English, and many others. It is therefore an important post, for it is in a country which has the Roman Catholic as the state religion. This Society is a Home Missionary Society by placing the minister of the Gospel where it is, constructively, our country, for he is under our flag.

When he first went to Rio, the captains were afraid of him; but when they found he was their friend, and the friend of the sailor, and when they found him sympathizing with them while stricken down with the yellow fever, they became much attached to him and his services. Several instances were related of the change which had been produced in the minds of the captains at that port, and of the government officers. Many, during the time of the yellow fever, were converted. This was also a Foreign Mission Society, for he was supported by the American and Foreign Christian Union as well as by this Society. No government is now doing more for foreign sailors in hospitals than that of Brazil. Every care and attention is given to our sailors there. Mr. Fletcher was compelled, on account of ill-health, to leave his field of labor. He paid a very high compliment to Capt. Henry Randall, of the "Yankee Blade," the steamer in which he and his family left Rio, as being a noble man, and a friend of the sailor and sailors' chaplains. Mr. F. closed by relating a very interesting account of the conversion of a sailor on board the "Yankee Blade," who had committed murder, whose mother was a pious woman, and whose Sabbath-school teacher was a missionary to India. He has gone to California, whither the steamer was bound, and he will there plead guilty, for he says it will be lying to do otherwise. Mr. F. gave him a letter to Rev. Dwight Hunt, of California, giving a history of his conversion; and it is expected that he will make a profession of his faith in Jesus there.

Rev. Dr. Cleaveland, of Northampton, was then introduced, who interspersed his remarks with a variety of striking and amusing anecdotes, according to his custom on such occasions. He had come to the meeting with a neuralgic head-ache, and had asked to be excused; but when they were willing to excuse him, he changed his mind and would not be excused. Above all, when he found that some were disposed to throw discouragements in the way of the Society, he was determined to do what he could to encourage them. If all that has been said which is discouraging were true, is it the duty of the Society to fold its hands? Every female heart in that house would say no, for every one beat in sympathy with the sailor. He had had two wives, one of whom was the daughter of a sailor, and he would not dare go home that night if he had asked to be excused, because there were discouragements. If there were discouragements in their way they should do as the physicians of Detroit once did when a dreadful pestilence raged there—resolve to tax their utmost skill and redouble their exertions. Suppose this Society had done nothing but convert one sailor's soul, that soul was worth more than the universe. The conversion of two million of sailors would be more extensively felt on the rest of the world than the convertion of any other two million of men on earth. The American Board and all the missionary societies are not doing so much for the conversion of the world as would be accomplished by the conversion of two million of seamen. In conclusion, he urged the Society and its friends to renewed effort in the hope of the conversion of sailors; and if in heaven, when the work is done, the song of praise will not be that some beautiful Nebraska has been rescued from the blight of slavery, but that an entire race is presented to Christ.

The resolution was adopted, and a solo was sung by Mrs. Georgianna Stuart.

Rev. Dr. Brainerd, of Philadelphia, being introduced, said they were there to-night to do the best they could for a noble class of men, to add a little to that stream of charity which is to borne into the forecastle of our ships. We were accustomed to regard sailors as a sort of amphibious animal, a sort of parenthesis in the world's population; but they are men like ourselves, made what they are by the circumstances into which they are thrown. They may have peculiar vices, but this was owing to their being separated from society and a permanent home, being sent to every maritime city in the world, and mingling with the most degraded of the human race, and having no Sabbath or sanctuary. The sailor is no worse than he might be expected to be. If forced into the condition in which he is found, we were bound to exercise the greater diligence in supplying the moral means that shall elevate him. The sailor is likely to be something of a linquist and much of a geographer by personal observation, and in the forecastle something of a historian. He has generally a heart, and that is our hope concerning him. He is not, however, cramped by artificial rules of society, nor like many who are mere galvanized corpses, having *motions* but no *emotions*. Sailors can not be expected to rise of themselves, nor can their conversion be expected from hearing a single sermon. Chapels must be provided for them everywhere, so that they may be instructed a little in one place and a little in another, being met wherever they go with the Gospel. One grand means of converting the sailor would be the drying up of the traffic in strong drink. The Gospel itself has in it the Maine Law, and does not make men temperate, or just, or chaste alone; but brings the Spirit upon them for their entire renovation.

This Society needs money; and they who give to sustain it, not only bless the sailor but themselves. The life boat—the Bible—must be given to the sailor. They would say to all seamen, as Capt. Creighton said to those on board the San Francisco: "We will not leave you." The prayers and the charities of the pious will not leave sailors until the great work is done, and the sea, in anticipation of the final day, shall give up its spiritually dead.

The remarks of Dr. B. were illustrated by a variety of interesting anecdotes, and elicited frequent applause.

The anthem, "How lovely is Zion! Zion, city of our God!" was then sung by the choir.

Dr. Bethune, of Brooklyn, said that he had often been called to speak in behalf of the sailor, and had said, over and over again, all that he could say. We live in an age when the love of souls at home, and of souls abroad, are intimately blended. The Christian man and the Christian minister is bound to labor and pray as much for the salvation of the world abroad as for the people with whom he worships. Every minister who holds a place as a pastor of a congregation, should consider himself bound to exhort, persuade, and even beg for the means to spread the Gospel among the destitute, as much as he is to preach to the souls under his immediate charge. New-York was a place which should make its commerce instrumentally the means of sending the Gospel to the world. This is that to which they must come, and their religion should be something more than that which takes them to church on Sunday, or makes them pious one day in the week; it should be like heaven, pervading the whole life, and making the daily occupation consecrate to God, and make their worldly prosperity subservient to the cause of salvation throughout all the world. This being true, there are no means so certain of success as those which are offered by the Seamen's Friend Society. It is no more difficult for the grace of God to convert a sailor than any other man; and when converted, he can do much more for the world's conversion than a landsman, because he visits so many different countries where such a variety of religions prevail. The conversion of one such man is worth more toward the conversion of the world than that of ten men who stay at home. And since the sailor does not spend more than one Sabbath in ten on shore, our efforts for his conversion should be ten times as great as for that of a common man. There are many ports that need a chaplain, and there should be as much effort made to secure Christian instruction to our seamen in foreign ports, and to give them the right and the privilege of worshiping God according to the dictates of their consciences, as our government makes to protect the civil rights of its citizens abroad. Christians would never be as faithful to their Christian name, as the government is to its claim to the name of a free nation, until they are as careful of the sailors of the country, as the government is of its citizens. More than the right to worship God abroad is claimed; the opportunity must be given; the preacher and the church, the communion-vessels, the Bible, the hymn-book, and all the associations of Christianity, are required for the sailor when away from home. Dr. B. concluded by saying that his own father was the first president of a Bethel society, and that, whatever he could do with his voice, or hand, or money, all might be commanded for the American Seamen's Friend Society, as long as life lasts.

The meeting was closed by the doxology and the benediction, at half-past ten o'clock, the Society remaining to elect trustees for the ensuing year.

AMERICAN AND FOREIGN CHRISTIAN UNION.

TUESDAY, MAY 9.

THE fifth anniversary of the American and Foreign Christian Union was held to-day, at 10½ o'clock, at the Broadway Tabernacle. Rev. Dr. De Witt presided. The meeting was very full indeed, and the platform was filled with veterans in the cause, among whom were such names as Dr. Lyman Beecher, Dr. Spring, Dr. Banga, and other long-tried laborers.

After the singing of a hymn, and the reading of the 14th chapter of Revelations by Dr. Kennedy, of Brooklyn, prayer was offered by Dr. Bangs, of New-York. The Treasurer's Report was then read, and an abstract of the annual Report by Mr. Fairchild, one of the secretaries.

ABSTRACT OF REPORT.

TREASURY.—The balance in the Treasury, April 1, 1853, was $3860. The receipts to April 1, 1854, $75,701; making the resources for the year, $79,561. The payments during the time were $76,875; leaving a balance, April 1, 1854, of $2686. The outstanding debts, on that day, on account of the ordinary business of the Society, portions of which were daily falling due, were $9078.

The Society is performing the work of a grand EVANGELICAL ALLIANCE. It is a real *Christian Union*. It is no *union of Churches*, nor has it ever professed to be; but a voluntary, spontaneous union of individual Christians, of various evangelical denominations.

Its agency was brought to bear on the release of the imprisoned Madiai in Tuscany; on the Public School question in our country; and more recently, to secure the proper action of our national government, in relation to the rights of conscience and of worship on the part of our citizens, when traveling or residing in foreign lands. And it is probable that, at no very distant day, it will be exerted to call the attention of the public, and of the State legislatures, to the great subject of "church property."

The entire number of laborers connected with the Society, in all its branches, for the whole or part of the year, at home and abroad, is 123. Of these, 92 have been in the home, and 31 in the foreign fields.

The service has been rendered in 14 States, distributed among the Northern, Southern, Eastern, and Western sections of the Union; chiefly in the cities and large towns, and manufacturing districts. The missionaries have preached the Gospel in the German, French, Italian, Spanish, Irish, and English languages. They report many conversions, and multitudes collected into Sabbath-schools, and Bible-classes, and evangelical places of worship.

For the accommodation of the Society, in the transaction of its business, the Board have purchased a substantial building, 156 Chambers street, New-York, which they will occupy in future. They have paid $10,400 on it, and $12,600 remain unpaid. None of the ordinary receipts of the treasury have been appropriated toward its payment.

Within the year, the Society has extended aid to an additional company of exiles from Madeira. In July last, 70 persons, men, women, and children, were forwarded from New-York, where they had just arrived, to Illinois, to join the colony of their countrymen which the Society settled there a few years ago.

An extensive and good work has been commenced among the 600,000 people of Canada, who are of French origin, and continue to speak the French language. That Society has now a corps of twenty-five or thirty effective missionaries under its direction. At Pointe-aux-Trembles, nine miles below Montreal, it has an institution for training youth of both sexes. In the male department are about one hundred, and in the female, about fifty pupils, nearly all of whom are the children of Romanists, or of those who lately were such.

In Hayti, South America, Ireland, Sweden, and Belgium, labors have been continued with varied results. It is now difficult in many, and in some parts of this country impossible for evangelical missionaries to preach the Gospel, except in the Established Protestant churches. It is much to be feared that times of great suffering are before some of them unless the Lord send relief. On the other hand, never has the truth been more joyfully received by the people in many parts than at the present time. Entire villages seem disposed to abandon the errors of Romanism. The Board has increased its operations in that country. Besides the grant of $300 to the Evangelical Society of France to support ten or fifteen laborers, the sum of $1000 has been sent to the Central Protestant Society of France, and $1000 to the Evangelical Society of Geneva.

In Italy the great apostacy has its rise, and there has its seat. The Reformation was there suppressed in blood; and, till lately, nothing could be done openly to impart the true Gospel to the Italian population. But Sardinia is now accessible, and the Waldenses of Piedmont have now not less than 20 missionaries at work in different parts. The sum of $6[illegible] has been remitted by the treasurer during the year for the good work in Italy, of which $6275.50 was for building a church at Pignerol, and $400 for the support of a professor in the college at La Tour. The sum of $1000, for the support of missionaries in Piedmont, has been appropriated for the current year. The chapel at Rome has been well attended.

Rev. Mr. Oncken, of the Baptist Church, Hamburg, Germany, was then introduced, who moved the adoption and publication of the Reports, and proceeded to say that he regretted to be the first to be called to address the meeting. He had been designated thirty years as "the corner preacher," having preached in out-of-the-way places—even in cellars and in forests. He would, however, state a few facts which had transpired under his own observation. He loved the Society, for the work of evangelizing Germany was begun by a similar Society—the British Continental Society. He had been for eleven years in connection with that Society. The field on the continent of Europe is one of a most inviting character. The German Romanists are a very different class of people from those who come to this country from Ireland. Many of those who have been converted in Germany—and many have been converted—have become faithful and devoted laborers in the vineyard of the Lord: many have even risked their lives and liberty to carry the word of God into Austria.

He related several cases to illustrate the difficulty of getting Bibles, tracts, etc., before the people of Austria. In one case, a large, broad-shouldered man with a much larger body than his own, and filled the front part of them with tracts and Testaments, so that he looked, as his friends said, fifty per cent. better for the change. In this way he carried the truth to those who could not otherwise have obtained it. Mr. Oncken said that while in Vienna he had received 50,000 copies of the New Testament, which were sent to him from this country. These were entered through Austria and Hungary; and a large number of Catholics have become so much enlightened that though the priests threaten them with purgatory for reading the Bible, they have learned to fear purgatory very little, and are willing to risk the consequences. There is also a spirit of persecution among some of the Protestants on the continent, so that three of the Baptist persuasion have in many cases been immured in dungeons or banished from their homes, on account of their religion. This persecution is not, however, greatly lessened, owing to the exertions of American and British Christians. Great things have been already achieved on the continent. In Spain, the ice has been broken; in Denmark, religious liberty has been obtained; and by the blessing of God it will soon be enjoyed in the adjacent countries by which Germany is surrounded. It is God's work, and will prosper. It is under the immediate protection, and control, and blessing of the Lord of lords and King of kings.

Rev. Dr. Duff of the Presbyterian Church, Scotland was next called on. He rejoiced in this union of Christians. It is in itself an Evangelical Alliance not consummated by theory, but by the fire and glow of action, which will weld Christians into one mighty mass. The object of the Society should be not only passive resistance to the Man of Sin, but to make active aggression upon it. Christianity is not to settle down and act on the defensive in this country. It came upon earth as an aggressive power, and the moment it becomes only defensive it will be a fair way to ultimate extinction. This Society contemplates the world as its field, because the Man of Sin has entered the whole world, and the efforts of the Society should not only be directed to Europe but to Asia. He was refreshing to know that the representative of the power that sits upon the seven hills, (Bedini) met with such a reception in the United States. At first, it is true, he was received by some as if he were some extraordinary phenomenon. But the sound Anglo-Saxon sense of the people would not be gulled and deluded by such a representative. It would have been a fine termination of his visit to have an old steam-tug carry him away. It would be a fine scene to witness two men who are represent

might happen that he did not agree exactly with some persons who were members of that Society. He was one of those who, in this country—whatever might be true anywhere else—was not afraid of the Pope. With the Bible and the promise of God's spirit, we should not be afraid of the Pope nor of the devil. (Applause.) They have gone along together for a long time, and they are to be beaten by the same weapons. The aim of this Society, as he understood it, is the conversion of Romanists to the true faith, and the spread of Protestantism throughout the world; and in obedience to the command of Christ and the practice of his divine apostles, he supposed that in undertaking this benevolent work of converting men, who are in error, to the truth, and of spreading truth throughout the world, they were to use wholly evangelical means. He knew no means of doing good, in which Christians as a body are unitedly to engage, except the dissemination of truth with prayer for the blessing of God upon that truth. "Sanctify them," prayed He who is our head and pattern and example, "through thy truth; thy word is truth." "The weapons of our warfare are not carnal, but mighty through God to the pulling down of 'strongholds," and the casting down of imaginations, and every thing that exalteth itself against Jesus Christ. As that is the object of this Society, to pull down the strongholds of popery and to cast down her power and tyranny over the souls of men, and every thing that exalteth a power of earth into rivalry with that of Jesus Christ, so our weapons should be spiritual and spiritual only. It is upon the truth that we rely.

Where is the field of this Society? The field which *any Christian*, or any body of Christians has a right to take, is the world; because we have the promise of God that the knowledge of the Lord shall cover the whole earth. It is the knowledge of the Lord, that knowledge which comes not by human science or the declarations of men, or of human discovery, but which can come only from God's own word put into the hands of the people. It is to gain this end that we are united as a society.

Our great antagonist in this matter, is that body of men—for while I freely admit that there may be salvation to be found for the Papist through the mercy of God, yet I do not believe that body of men is a church of God. There can be no communion between Christ and Anti-Christ. Therefore, if I should happen to say, the Papal Church," I beg you to suppose that I have made a slip of the tongue. The Church is one. It has been thought sufficient to condemn us, because of the different modes of opinion existing among Protestants, while it was said that the Church of Rome had in her agreement, the stamp of the Divine approval. We admit that the Church of Rome is one throughout the world. Some time ago, there was a quarrel brought against us, because we charged against the Church of Rome some monstrosity, which they said belonged only to some portion of it. But that Church is one, and no matter what outrages are committed by that Church, it is sanctioned, and might be sanctioned or permitted anywhere. This principle has been assailed and denied in the columns of a most respectable paper in New-York, not under Papal influence at all, that the Church in this country is not responsible for any enormities which may be committed in Europe, any more than the Protestant Church. But the cases are very different. We do not claim to be one. Much as I love the Methodist Church, I do not consider myself responsible for any error or fault the Methodists may commit. And certainly, no other of the most excellent evangelical bodies of Christians feel themselves bound to indorse all that occurs in the happy little church to which I have the honor to belong! No better argument is wanted, however, than to take the Romish Church as a whole. Every body has different parts, and some are more vulnerable than others. I would not, in a struggle for life with a man, aim at his little toe, but I would at his heart or his head. I go to the head in this case; I look upon Archbishop Hughes as the little toes—(Laughter)—the little pinkies, as the children call them. To speak of this beast, (I can only let its brains out at Rome, or get a good thrust at the heart that is there. Never mind the little fingers and the toes. (Applause.) That is the policy of this Society. There is no knowing what we are going to do there; nor will we tell. We do not wish to put the blood hounds upon our track. But when the prayers of God's people are going up for his blessing on this Society, there is the power against the seat of this arch-tyrant. I declare that I think the assertion of power made by the Pope quite ridiculous. It is horrible, too, I know. Therefore, when I look at Rome in its present condition, and the Pope and cardinals sitting there, they strike me as very ridiculous indeed. They want to save men's souls, and are surrounded by some twelve thousand bayonets to pierce men's bodies. They have the most affectionate regard for their beloved children who look to them for protection, and so they send to that most excellent liar, the present Emperor of France, for twelve thousand men with their muskets and cartridge-boxes filled with powder and balls, to take care of these precious lambs of the flock. We know that if those twelve thousand Frenchmen were taken out of the Pope's dominions, he could not live for a moment. This state of things can not last. I have more faith in a Bible than in any piece of artillery, and we will [illegible] among them, despite of all the cordons they can draw around them, and despite of the severity of the police. The truth of God is like water percolating through the Italian mind, and they can not keep it out; and in proportion as the truth is known and felt, there will be liberty; and where there is liberty, there will be a free church; and where there is a free church, there is the blessing of God; and where there is the blessing of God, what signifies a miserable Pope and his trumpery cardinals? I think our chief field is there, and have always been of that opinion.

Where Protestantism prevails, freedom prevails; and where Romanism prevails, there the reverse is true. Compare Belgium with Holland. Compare Scotland with Ireland. Compare any nation where there is a Protestant church with Spain and Portugal. With the Bible comes freedom. So it is that the strength of popery lies in the suppression of the Bible and that light which comes from it. That can not be done except by absolute power. Therefore it is that absolutism in civil things is the great support of popery in ecclesiastical things. Truth is the medium along which the spirit of God flashes down from heaven. You have only to make the connection between truth and men's minds, and you have made a connection between the minds of men and the throne of God. Our work is difficult because they have the money, the power, the prejudice, and all the vantage places; and so far as the world would contemplate us, we are very weak and very few. But I remember that once a mighty giant came forth to defy the armies of Israel, and there was a great panic there. But there was a shepherd-boy who had not even a sword, but a sling only, and he took a few smooth stones out of the brook, and when all Israel was trembling and all Philistia was assembled there, he put the stone in the very forehead of the tyrant, and down he fell. There is our hope. One stone taken from the brook that flows from the oracles of God and slung with faith, can enter the very brain of papacy. (Applause.) Our work is difficult, but with God it is possible, and that is all we want. We know that He looks with an approving smile upon our efforts. A Bible is better than a bomb-shell, and a tract is better than a musket, and, please *God*, they shall have enough of them. All we want is to pour them hot into their ranks, and then we shall capture them, not to slay, but to lead them like trophies to the feet of Jesus Christ.

Our field here is a fair field, and that is all we ask; a fair field and no favor. Not for all the blood in my poor body would I live to see the violation of religion in the person of a Roman Catholic. He has as much right to be here as I have, and I would be as free to contend for his freedom in the exercise of his conscientious rights. I know no principle in the Bible that would justify me in laying a strong hand upon the shoulder of any man who did not violate the laws of our land; and I would that the same principle might be followed on the opposite side of the matter. Nowhere else, except in this blessed country, have we a fair field. Let the Pope and his emissaries come here. It is a good land; there is plenty of bread; and I am not afraid so long as Christians do their duty, so long as we cover the land with Bibles, so long as Protestants are not such besotted fools as to send their children to Catholic schools. (Applause.) I suppose the whole Catholic population in our country may be three millions.

If we calculate with the utmost care, we shall find that the Methodists have about three clergymen to one Catholic priest, and I know that three Methodists are a match for any Catholic priest, whoever he may be. (Laughter.) I would turn out one against one. I would be heartily willing to pit the Methodists in this country against the Catholics, and I believe that they alone would drive them down the steep place into the sea till they choked. (Laughter.) The Baptists are as four to one, and the Presbyterians as two and a half to one. And then there are the Congregationalists; and when you think the Congregationalists are all Yankees, almost every mother's son of them, with Yankee sinews, Yankee brains, Yankee tongues, and Yankee hearts, do you think this is a fair field? One Yankee against one Roman Catholic is not a fair fight. (Laughter.) And when I look at the list of the Catholic clergy, I see by their names that they are men who can not well understand the genius of our institutions, and the character of our people; and therefore their influence must be less on that account. Their system can not stand the light of our institutions; it will not bear the light of day, but it will die of itself if it comes here.

Rev. Dr. E. N. Kirk, who had been announced as the next speaker, arose and said that if he had come there to make a speech for himself he should be very sorry to be crowded up into a corner. He was glad that an assembly of people had come there at ten o'clock, and had sat there till two in the P. M., to listen to speeches on that subject; but he had prepared a speech which he could not finish in less than two hours. He had come prepared to speak to the resolution that, in the judgment of this meeting there is an imperative call for an enlargement of the operations of this Society. He was going to show that it was time for this Society to put off the little coat and trowsers and put on the man; but as the time had expired, or nearly so, he must decline to speak; because a Sabbath School meeting was to commence there very soon, and he could not encroach upon their time, nor begin to speak without going on to the conclusion.

There were many cries of "Go on, go on;" but on the whole the reverend gentleman wisely declined to do so; and after the singing of the doxology, and the benediction had been pronounced by Dr. Lansing, the meeting adjourned.

AMERICAN AND NEW-YORK SUNDAY-SCHOOL UNION.

TUESDAY EVENING, May 9.

THE anniversary of this Society was held at the Tabernacle this evening. The number present was not large. Dr. Ferris, President of the N. Y. Society, occupied the chair. The exercises were commenced by a voluntary on the organ, after which prayer was offered by Rev. Mr. Bissell. The annual report, though not made out completely for want of some returns which are to come in, and will be printed soon, was then read, from which it appears that 166 out of 170 of the agents of the N. Y. Society had made reports, from which it appeared there had been employed in the schools,

Male teachers,	1872
Female teachers,	1990
Total,	3862
Of these are professors of religion,	3,317
Whole number of male pupils,	19,490
Whole number of female pupils,	22,152
Total,	41,642
Average attendance in March,	24,456
Whole number of volumes in libraries,	60,000

Large numbers of fine Bibles, Bible Dictionaries, etc., have been distributed as premiums in the schools. The reports of superintendents present many interesting details; and the state of things connected with missionary efforts is unusually encouraging. There have been 25,000 families visited, being nearly one third of all the families in the city; 3000 new pupils brought into the Sabbath-school, and four new schools added.

Rev. Mr. Pardee, agent of the Union, then addressed the meeting, who stated that there are in the city 100,000 children between the ages of five and fifteen. In the seven wards below Canal street there are 23,000, and on the first Sabbath in October, when the schools, Catholic and Protestant, were visited, not 3000 of these children were in the Sabbath-School. In the seventeenth and eleventh wards, the two largest in the city, having a population of 100,000, and not less than 20,000 children between five and fifteen, although there are four Catholic schools, containing 2700 children, there are 12,000 who are destitute of religious instruction. West of Eighth avenue, from Thirty-fifth to Seventieth street, there is a population of 15,000—as large as that of the city of Hartford, almost—which was entirely destitute of religious instruction, without even one Sabbath-school until an agent of this Society went there. He opened a school, and on the first day seventy-five children attended. The ward which is most destitute, is the First ward. There are 2600 children, and there is not room enough provided to accommodate more than 400 children. The Third ward is the best occupied. There are 1264 children in that ward, of whom 1160 attend Sabbath-schools. But there are two things to be considered with respect to that ward. Many of the children are in a Catholic school, and many attend school there who do not live there. It has been found difficult to get certain portions of the population into the Sabbath-schools. Much assistance has been rendered by the young men in the Union Theological Seminary. Several new schools have been established in the lower as well as the upper wards of the city. One young man visited 1419 families in the eastern part of the city, and brought seventy-six of them under the influence of religious instruction, and into places of worship, many of which were Catholics. One young man, as the result of two days' effort, brought thirty children into the Sabbath-school. There is no difficulty in reaching any class of the population. There are nearly 4000 teachers in the city, but it was necessary to double the number. There are fifty mission-schools under the charge of the New-York S. S. Union. There are, however, in the city nearly 60,000 children who are destitute of religious teaching in Sunday-school, although no child in the city below Fortieth street is half a mile from a school. The majority of the children in the city are without instruction, without a Bible, with no Sabbath, and no one to restrain them from evil.

Rev. Mr. Merceine, of Morrisania, next spoke at considerable length on the good results of Sabbath-schools, not only to the children, but to teachers. The Bible contains the words of truth and the knowledge of salvation, but this knowledge must be brought before the minds of children, so that they can understand it, or it will have no effect upon them. The stone with which Goliah was slain was like any other smooth stone in the brook; and the great reason why it killed him was, because it hit him. Even families, who are negligent in religion generally will read this work with no common interest."—[Evangelist.

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When noonday's heat hath come,
And in thy heart a voice is heard,
"Think on thy heavenly home."
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To turn thy thoughts upon the Lord
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Go, seek thy closet! bend in prayer,
And thou shalt find a helper there.

When is the hour of prayer?
When twilight stealeth on,
And noise hath ceased, and in the west,
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The glorious orb of day,
And dimness hovers over all,
Then is the time to pray;
Then bend the knee in gratitude,
While nature whispers, "God is good."

When is the hour of prayer?
When midnight's vail is thrown
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When gentle breezes fan thy brow,
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Rejoice to hear the voice of prayer,
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A SIMPLE STORY FROM THE ANNALS OF THE POOR.

Not many months ago, I was searching among the wretched huts of the New-York poor for some forsaken one who needed food, or some one who was sick and needed medicine, or sorrowful and needed consolation, and I was directed up a dark, narrow stair-case to a low attic, where I was told dwelt a poor woman who was sick, and whose husband had deserted her, and who, with her little children, was dependent on what "the neighbors could spare" to keep her from starving.

"And who," I asked, "are her neighbors?" I was pointed to three other rooms in the same building only a little better than this, and to a house a little way off not nearly so good, and the people who occupied them had none of the comforts and only a few of the necessaries of life.

On the floor in the corner of the room, I found a young woman, not yet twenty-three, and by her side two little girls, one two and the other not quite five. I listened to a long, sad story, from which I learned that the mother had come from Scotland when a child, and lived at service till she was married to a young man, who obtained good wages as a husband proving kind and providing abundantly for her wants until a few months previous to my visit, when he left her without giving any reason, and she had never heard a word from him, and knew not whether he was in the city, or, indeed, whether he was alive.

Until she was sick, she had been able to support herself comfortably, but now it was mid-winter and she had no money to buy coal; the wind came whistling through the crevices, and the snow and frost were upon the window-panes, and there she was upon the bare floor, with scarcely enough to cover her, dependent upon those almost as poor as herself for every meal, and the nursing, without which she must surely die.

And every day, the women who had their own families to care for, and little ones to watch over, divided their time, so that she always had some one with her; and a day or two after my first call, I found that one had given up her own bed and bedstead, and set them up in the miserable attic, for the poor sufferer, and the food, which was not ample for her own children was shared with those who had none. And I thought surely "the blessing of those ready to perish" will follow them, and He who asks at the great day, "Have you fed the hungry and visited the sick and clothed the naked?" will not say unto these, "Depart because ye have done none of these things."

A few dollars gave an air of comfort to her room, paid her rent, and made a warm fire in her little stove, and in a little time she was well again.

How pleasant the little attic looked one Sunday morning when I made my accustomed visit. The floor had been scoured to snowy whiteness, the bed was neatly made, though it was now upon the floor again, and all the dishes she had were arranged upon a board which she had placed across two barrels, and very brightly did they shine on this homely *dresser*. The mother was very pretty, and the children had inherited her beauty. Now, that she was able to take care of them, they had clean faces and nicely-mended frocks, and when I gave them some little books with pictures, how bright their eyes grew, and their little feet danced with joy.

"What do you do with the children," said I, when you go out washing or cleaning?"

"Oh! I leave them here, and the oldest *minds* the little one," said she.

I started almost in terror, and thinking of two little creatures whom I saw every day in the family where I was staying, of exactly the same ages, who needed some body to *mind* them every moment. I thought, how is it possible they can stay here all day and take care of themselves? But, as I looked around, I saw that there were no mirrors to break, and no furniture to spoil, nothing to tempt little fingers to do mischief; but my heart was not the less heavy as I thought of the desolation and loneliness of two little girls alone all day in such a place. They had no toys, no books, and there seemed no possible amusement but to stand by the window and watch the passers-by in the street, and this could do them little good; for they lived down a dark alley, and the intervening houses almost obscured every thing of interest from their view.

"Poor little things," I said to myself, "how dark is the beginning of life for you, and all the way through I can see nothing but darkness. Oh! may God preserve thy little feet from wandering, and He who feeds the ravens and clothes the lilies, give thee food and raiment. The bleak winds of winter seem fierce and cold, but when ye go forth into the world the blight of neglect and the breath of scorn will seem colder still." Knowing that the mother had plenty of work, and having been assured by her that she would on no account give up her children, that others might care for them, I did not call again for many weeks; now and then I met her in my walks, and she looked so well and smiling that my anxiety was appeased, and my heart almost ceased to be heavy on her account.

But the other day, during that most fierce and terrible storm, she came to seek me. She had a basket of clothes in one hand which she had been washing for a lady, and her youngest child in the other, and she had thus walked more than two miles in the pelting rain; then, not finding me, she proceeded to the Post-Office, which was at least two miles farther, saying she would call as she returned.

I was not there, but the sad story was related to me, that the tempter had met her by the way, and the flushed cheek and glaring eye betrayed that her lips had tasted of the poison. She talked, but she knew not what she said. No persuasion could induce her to eat or drink or dry her soaked and tattered clothing, or even take the wages which were due for the work she had done, but forth she went again into the pitiless storm and wandered I know not whither!

When the rain had ceased, I sought her where I had been accustomed to find her, but since that stormy day she had not been seen. That she was drunk was sufficient reason for permitting her no longer to occupy the miserable tenement, for which she had paid three dollars a month, and she was driven forth to find shelter she knew not where, and employment she knew not how.

Shame probably prevented her coming again to seek those who had befriended her in her sickness and utter destitution, and the first step taken, she may have gone down to degradation and death.

She had sinned, but my heart did not the less yearn to comfort her, and again I shuddered as I thought of those little ones, those little girls, with no longer even a mother to watch over them, in the midst of temptation and vice—buried perhaps for ever in the moral darkness and pollution of a great city.

All farther effort was fruitless, and I could only pray again that God would keep them. M. M.

THE BIRDS AND THE SNOW-STORM.

The weather is warm and sunny. The snow of winter has disappeared. The grass is green, and the clover is growing finely. The early spring-flowers have opened their blossoms, and we all think summer is so near, that the cold weather must be over. The birds have thought so, too; for they are flying from tree to tree, singing most beautiful melodies, and peeping about, here and there, making arrangements for summer, and selecting places where to build their pretty nests.

But the wind blows chill again. The sky is clouded, and people begin to say, "I think we shall have another snow-storm." It is not many hours before the feathery flakes begin to descend. The earth is so warm that they scarce touch it before they are melted and absorbed. The snow continues to fall, the earth grows colder and colder, and soon it can not melt the snow, but is itself chilled, and accepts it as a mantle. For three days the storm rages. The ground is as white as in mid-winter.

What is to become of the birds? They can find neither food nor shelter. It is painful to see them flying distractedly through the storm, not knowing where to go; but too cold, and too hungry to remain in the trees, and too fearful to seek comfort in the many warm houses, that would have opened their windows, if they would have entered under their protecting roof.

Mrs. Dudley's children are all watching them from the windows, and throwing fine hominy and bread-crumbs for them to eat. How cold the little sparrows look, as they pick up their food! Children's hearts are generally tender, and always so, unless dead Mrs. Dudley's were full of sympathy for the little sufferers. "Oh! mother!" said Eddie, the youngest, "if the birds knew how we loved them, they would come into the house;" but the birds did not know, and they staid out in the snow, and many of them perished.

The children were sadly grieved, when, after the storm, they found many of their feathered friends dead. How much they regretted they could not have saved their lives. If the birds had only known, as Eddie said, how much the children loved them, they would have flown into the house, and been warmed and fed.

There are many dear children, who do not know how much Jesus loves them; how much he wishes them to enter the "ark of safety," and escape the dangers there are in the world. There are many who have not even heard of him; and many of those who have, do not know he is their best friend.

Do *you* know how much he loves you, and have you sought his protection amid all the dangers that surround you? If you have not found refuge in that "high tower," of which David speaks in the Psalms, you are no safer than were the birds flying through the cold snow, and you surely will be lost if you do not fly to that kind Savior, who has prepared a way of escape for you. Anne H.

COUNT STEPHEN SZÉCHÉNYI.

FROM THE SCRAP-BOOK OF A MAGYAR EXILE.

It has always been a matter of most anxious policy with the Hapsburgs that Hungary should be secreted from the eyes of the world. Diplomacy never met her anywhere, so close was the vigilance to keep her out of strangers' sight. She was ordered to be present at family ceremonies; to "kiss hands" at private audiences, and to give up her pocket-money whenever asked for; but as soon as a foreign ambassador called at Austria-House, she, a national *Cenerentola*, [Cinderella,] was directly locked up, that she might have no occasion of answering dreaded questions, or of speaking, spontaneously, about her position and disposition, natural gifts and material wealth. The exclusive benefit of uncontested courtship by agents and ministers has been thus cunningly secured to her perfidious step-mother's ugly, deformed, ill-mannered daughters, the *hereditary* provinces of beggarly Austria, who, covered with the cunningly-appropriated gold and jewels of sequestrated Hungary, were paraded, safe from rivalry, at all state occasions and official gala-days.

The consequence of this stratagem was, that Hungary, although the only constitutional country in the empire, of which she was legally independent, and in spite of a healthy vitality, manifesting itself in all the political transactions of internal organization, being cheated out of her rights, had no foreign connections of any kind, no acknowledged existence as a power; in fact, she was hardly known at all but for her vine of *Tokaj*, and the cry of "*moriamur pro rege nostro Maria Theresia*," this last fact having been trumpeted to satiety, by all the imperial organs, as a proof of fidelity and national attachment to the dynasty.

In the last fifteen years, however, the nation, tired at last of thus being systematically shut up, by a sanitary, commercial, and police cordon—the *ære triplex* of despotic seclusion—from all intercourse and communication with the rest of the world, and wearied out by the constant encroachments of an arbitrary rule on its constitutional rights, and by the impediments thrown in the way of the country's commercial development, began to speak in a louder tone, so as to be heard and listened to, even abroad; and people were not a little astonished to hear words of patriotic eloquence, and lofty aspirations for freedom, from a quarter which, at their previous visits to Vienna, they were most cordially advised to shun, and paternally hindered to visit, as being a tract of uncultivated land, without roads, and peopled with barbarians, robbers, and bears. A few daring tourists, of the force of Miss Pardoe and Mr. John Paget, ventured at once to visit the much-decried country, and when they returned, *sain et sauf*, to their respective homes, and told and wrote, (principally Mr. Paget, whose book is a work of standard merit and authority,) with an air of candor, how they saw and addressed many persons, who looked very like other civilized Christian ladies and gentlemen, and could even utter articulated sounds of a coherent sense and seeming reason; and how they were received and treated by a nation of patriarchal hospitality, and kind disposition toward visitors; when all this was told and written, then the first adventurers were followed by others, and the land of the Magyars became, much to the annoyance and vexation of the Hapsburgs, somewhat better known to the world at large, and to England and France in particular.

Public curiosity being once aroused by such a discovery of a *terra incognita* in the midst of Europe, more and more facts were brought to light; and then it was found that this nation has a glorious history of 900 years; that it can produce a law from the year 1000, declaring that "*Omnes homines unius sunt conditionis*," that it can exhibit another, enacted in the midst of mediæval darkness, in the twelfth century, when witchcraft was believed and burned, in the shape of old women, which ordered that "*De strigibus vero quæ non sunt, nulla fiat questio*," that from the thirteenth century, it can boast of a constitution called *Aurea Bulla*, not inferior to, and only seven years younger than, the *Magna Charta* of England; that the national library, in the fifteenth century, numbered 80,000 volumes, the consequent destruction of which can be considered more injurious to civilization than that of the Alexandrian *Bibliothèque*, if this one ever existed; and that, while fighting the battles of Christendom against the then formidable Moslem, this nation was imbued with a constant spirit of religious tolerance, without being indifferent in matters of faith. All this, and more, with the several attempts of Tocskay, Tököly, and Rákoczy, to throw off the Austrian yoke, having become known, public life and opinion, in modern Hungary, began to be considered as a mighty factor, as an integral part of European popular tendencies; and about the year 1840, there were seen, for the first time, reporters for English and French papers in the hall of the Hungarian Diet.

The *flat lux* of the press having dispersed the darkness in which the national life has been kept enveloped by the dynasty, the names of some patriotic leaders, exerting themselves in a Sysiphus-like labor, to enforce the working of a constitution which contained all the high principles of civil, political, and religious freedom, but has been continually eluded by the Austrian Government, became familiar in Europe, some ten years before the last great struggle, which has made the world more completely acquainted with Hungary and her leading men.

The first of the few Magyars who thus became known in Europe, even before the revolution in 1848, was Count Stephen Széchényi. It was narrated with some childish national complacency, that a letter sent from America with the simple direction of "Count Széchényi, in Europe," reached its destination.

Political celebrity is very differently attained. With some persons, it is the result of long work and consistent labor, the final remuneration of a life spent in patriotic exertion, toil, and trouble, under the constant application of the "*sudavit et alsit.*" With others, it is a beginning. They have political birth-days, and they walk forth at once, suddenly, like Minerva from the forehead of Jupiter, in full armor of force and splendor, unknown a moment before; admired, envied, and spoken of in the next by all. They start great men.

Széchényi's celebrity belongs to this last category. He was born politically in 1825, on the 3d of November, in a committee of the House of Commons.

The patriotic members of the Assembly were gravely discussing the important question how to make the national language prosperous and progressing to a peaceable ascendency. Anxieties were expressed about it, and inquiries urged into the reasons of the stagnation of the Magyar literature. The erection of an academy of sciences having been mentioned and talked over, an old patriotic leader remarked, that the wealthy nobility ought to take the matter into its hands; for, said he, "Here, as well as in warfare, nothing is wanted but money, money, and once more, money."

The committee-sittings of the Hungarian Parliament had not quite such degree of legal authority as those in America and England. Their resolutions were well nigh decisive for the ultimate fate of the bills to be brought before the House. Still dumbar 'meeting, which would carry us too far to explain, but which admitted the presence of strangers, who, if somewhat distinguished by talent or social position, were allowed to sit at the same green-clothed tables with the deputies. This short hint about the nature of the Magyar committee, or, as they were called, *circular-sittings*, was necessary in order that the occurrence, hereafter to be related, might be understood.

When Paul Nagy (such was the name of the once celebrated old patriot) had uttered his *pium desiderium*, a young man, of some 27 years of age, sitting on a private chair, behind a Deputy, rose and said: "I have here no vote, nor am I a peer of the realm; but I have some property, and if an institution, destined to form the national language, and to advance the Hungarian education of the country, should be erected, I am ready to give my one year's income for it."

This young man, then a captain in the Austrian army, speaking a broken Magyar language, was Count Stephen Széchényi.

He was as good as his word, and subscribed and paid $30,000 for the erection of the Magyar Scientific Academy, which, the young patriot's exciting example having been followed by others, was founded in a few days, almost in that same quarter of an hour.

"But what will your lordship live upon for a whole year?" asked some body.

"My friends will, I hope, sustain me," replied he, with a smile, and the answer went round with the offer, the one recommending the other, and Count Stephen Széchényi's name was repeated from mouth to mouth, all over the country, as that of the greatest living patriot.

Such was his *début*. He spoke gold, and was listened to with admiration. He stood on a heap of money, and so he was taller than all the others. He towered up $30,000 high above the level of mere speakers. His offer was an uncommon one, and so he was considered an extraordinary man, looked at with a somewhat Lilliputian curiosity, commanding his audience as the Magyar Chrysostom, with the golden mouth.

But he was really a great man, and so he did not stop at his first step. Having advanced at once to the head of the liberal phalanx, he began to speak. First he gave money, then words; and words are sure to have hearers, when coming from such silvery organ. He published, soon after, a book called "*Credit*," and his literary work produced as complete a revolution in the public mind, in respect to the necessary reforms, as his dollars worked in another sense. Having founded the Academy, he called into life the political, economical, and polemical literature of the Magyar language.

"The Magyar has not yet *been*, he is *to be*," said he in an electrifying, persuasive tone, to the nation, which, after some fruitless attempts to regain its ancient independence, dwells with a melancholy musing on the glories of its past history, having almost given up hope in the future. The spell worked wonders; the talisman was a mighty one, and, in the words of a native author, "the Magyar became a young nation because it was one, or because it was told by a genius to be one." On the other hand Széchényi said that there were a great many things to be done without necessary aid or permission from the government. This assertion awakened the spirit of enterprise, and he placed himself at once at the head of many important undertakings of practical and immediate usefulness. His book was eagerly read, and its doctrines adopted by every man of a youthful turn of mind, and the *laudatores temporis acti*, alarmed at, and insurging against, his unsparing attacks on all the long-cherished, national prejudices and unnatural prerogatives, were soon brought to silence by the approving voice of public opinion, as well as the terrible polemical power he has shown himself to be gifted with against some forlorn defenders of the "good old times." He published several other books, the most important of which is called *Lighs*. But I do not enter into the disquisition of what would not be interesting to a foreign reader, however it might interest a Magyar writer.

The nation having been thus roused from a sort of lethargic somnolence, the patriotic party began to speak louder. The national opposition called with unyielding, lofty perseverance on the government for the speedy redress of the country's accumulated grievances, and denounced, in general applause, the injurious acts of the Vienna cabinet, committed in a continual defiance of the constitution. A universal movement and activity became visible all over the country. The nation seemed to have discovered that it lived, and that it had a vital strength. The government, surprised as well as frightened at such unexpected signs of peaceable insurrection from a quarter on the longanimity of which it used to rely in perfect confidence of self-security, thought itself able to repress the movement by stringent measures of severity and arbitrary power. Imprisonments and state-trials for high treason, were soon every-day occurrences, and a reign of terror seemed to have been inaugurated. The experiment, however, was given up in a short time. The movement was not alone on the surface; it embraced the whole depth of the popular feeling. The nation took a formidable attitude. The municipal constituencies of fifty-one counties rang the bell of alarm, and all the public assemblies prepared for a concerted, energetic, uncompromising resistance, first through their *vis inertiæ*, by non-execution of the governmental orders, and afterward, if necessary, by active opposition.

This was in 1838, when Kossuth was in prison, and in 1839, when the Catholic Bishop of *N. Várad*, denying the blessing of his Church to the so-called *mixed matrimonies*, that is, marriages between Protestants and Catholics, unless the Protestant party should bind him or herself by written obligation to let *all* the children issuing from such connection be brought up in the Catholic Roman religion. Public indignation was at its height.

In the midst of a general and ominous effervescence, opened the Diet of 1839. Recriminations were the only subjects on the order of the day, and the exasperation was so universal and uncontrollable that the House had no power nor wish to forbid and to check the tumultuous cheerings of the galleries, which applauded each patriotic word, every vehement accusation against the government and dynastic Camarilla. The Cabinet became afraid, and was most anxious to conclude truce that it may have the 15,000 recruits it wanted. The mother of Kossuth was accordingly officially informed that her son would be set free if only she would ask for an amnesty.

"My son," was the reply of this noble matron, "has no grace to expect, nor have I any right to ask such for him who has committed no crime, but has done his duty. Favor I do not ask for, but I hope for justice."

This dignified rebuke on one side, and the considerably increased number of mixed matrimonies, with instantaneous adjuration of the popish religion in all cases of priestly refusal to bless, extremely discountenanced the Cabinet. Fortunately for its interests, it was not the only one afraid. Count Stephen Széchényi was so, too. A man of compromises, he was a coward at the prospect of any expected conflict, which he was most eager to avoid at any price, after he had been the first to disseminate the seeds of excitement and discontent. Being the leader of the opposition, he concluded peace with the government. A partial amnesty, meant for Kossuth and including some other illegally-imprisoned patriots, the withdrawal of the episcopal interdiction, and some never-to-be-fulfilled promises of reform, were the concessions made by the Cabinet, which thus obtained the needed soldiers, and the salutary pacification of public opinion.

The Diet closed in an apparent calm, in 1840. Széchényi's hopes (rather delusions) are to be learnt from the following words, addressed by him at that time to a friend:

"Men in power, standing near the royal throne, are come, welcomed by what is best in the country, to meet us on the field of our constitution and nationality, and thus we are no more a small band of common soldiers, obliged to fight against wave and wind, and like so many Horatius Cocles, to our last breath. Now we may follow such flags as are carried on by independent compact bodies, and are not to be displaced by eastern or western gale. And what is yet more, some of the most faithful, and, at the same time, soundest heads of our countrymen, comprehending the change of diagnosis in our national existence, declared courageously, and will act according to their declaration, that *the necessity of agitation, for the time being, has ceased.*"

The mighty sorcerer overrated his powers. He thought that it would be sufficient to lay aside his magic robes, and to abjure his "potent art," for that all should be quiet again. Public opinion, once freed from the "cloven pine" of the "foul witch Sycorax," Austria, was, however, no genteel and delicate Ariel. It performed to point the tempest, and "boarded the king's ship;" but when told to go and to be

To no sight but thine and mine, invisible
To every eye-ball else," . . . . .

he renounced allegiance, and scorned the threat of being pegged into the "knotty entrails of a rended oak" of royal or aristocratic descent.

And then this lordly Prospero treated it as a Caliban, and addressed it pretty much in the following manner, though in prose:

"Abhorred slave,
Which any print of goodness will not take,
Being capable of all ill! *I pitied thee,*
Took pains to make thee speak, taught thee each hour
One thing or other, when thou didst not, savage,
Know thine own meaning, but wouldst gabble like
A thing most brutish; *I endowed thy purposes*
With words that made them known."

The fact was, that Széchényi had a keen sight, sharpened by jealousy, and saw clearly that, already he is no more alone, not the only one at the head of a progressive nation. He began to be afraid of a divided, contested leadership, and so he bade the sea to be quiet. And the sea went on storming, and in the midst of contending elements there arose at once a thundering voice, clear, distinct, and rolling in eloquent majesty; and this voice, mightier than his, was that of Kossuth, who, liberated on the 7th of March, 1840, began to speak through his powerful organ, the *Pesti Hirlap*, (Gazette of Pesth) to a nation religiously listening to the man who, with the halo of three years' prison-suffering, could say what and how it felt and wished for.

Széchényi was eclipsed. He felt it so before the people made him to feel it, and he wrote a whole voluminous book against the first eighteen numbers, or rather, editorial articles of the *Pesti Hirlap*.

Seeing his exclusive power gone, he betook himself to prophecies, and as nothing is more easy and less compromising than to tell bad fortune, he prophesied horrors, which, for being unfortunately fulfilled, were much more the dictations of jealousy and hatred against the successful competitor in the popular favor, than by any prescience of events, wholly out of even the suspicion, not to say foresight, of any one. His predictions have been sadly verified, it is true; but, beside the unexpected events and catastrophes of 1848–9, it was mainly his conduct during the first period of our struggle that has worked in a most mischievously efficient manner for the fulfillment of his lugubrious prophecies.

To be Continued.

Cheering from Burmah.—Rev. E. Kincaid, in a letter to Rev. J. H. Kennard in the *Christian Chronicle* says: "We have never before seen so much of God's glorious power in redeeming men. The Gospel has been mighty in pulling down strongholds, and in winning men to Christ. We gave ourselves to the ministry of the word, and the Lord has opened the door of faith. During the past sixteen months, four hundred and forty-one have been redeemed unto God, and buried with Christ in baptism. Fifty-four of these converts are Burmans and Shans, and nearly all of them heads of families. We have now a greater number of earnest inquirers than we ever had before. From five different villages we have had converts, and in two of these villages there is a wide spirit of inquiry. The word of God is gladly received by some twenty-five or thirty families in the villages. Yesterday, Br. Dawson and I spent the whole day in a village about five miles off; had a pleasant meeting; three or four hopeful inquirers there, and in a village a little beyond, two good inquirers. To-day I went into the upper end of the city, and then to Kemindinge, four miles off. Many there listen to the doctrine of the cross. Twenty-four converts believe in Christ, and probably will soon be baptized. One man came to the house this morning and asked for baptism, and says he has received the Gospel into his heart.

"On Tuesday, two men came from a village about twenty-five miles to the west. They had rowed their boat nearly all night, thinking the next day was the Sabbath, and they were anxious to tell what the Lord had done for them. I have never seen before such fullness of heart, such earnestness of soul among native converts. The Lord has made a minister of one of them, for he is preaching to the whole village with great power. I feel sad to leave this great field, now whitening for the harvest, and still I am anxious to go up the country, and can not feel at rest till something is done for these provinces. You, my dear brother, will urge for earnest prayer to be made that God will send the hearers, and come down in great power. Br. Vinton has just returned from a long tour in the villages, having made a circuit of about 300 miles, and great multitudes listened to the Gospel."

The New-York University.—It gives us great pleasure to state that the effort which has been in progress for a year or two past to relieve the financial condition of this Institution, has at length been crowned with complete success. Nearly all the heavy debt which for so long a period weighed down the council and faculty alike, and crippled their energies, has been paid off; and there is a sufficient amount of unpaid but reliable subscriptions to meet the small balance remaining. So that, substantially, the University is what it was never before, free from debt. There is no reason to fear the recurrence of any similar embarrassments in the future, and the institution has before it the prospect of large and long-continued usefulness. We trust that the worthy Chancellor, the Rev. Dr. Ferris, who has been the chief agent in achieving the difficult work of raising the necessary funds, will long be spared to enjoy his success, and see the fruits of that toil which saved to our city one of its brightest ornaments. The institution is now well furnished in all its departments, and is ready to accommodate many more students than have as yet at any one time frequented its rooms. There will, we suppose, always be parents in our city who prefer to have their sons educated under their own eye. For the sake of these, it is gratifying to know that there are two collegiate institutions among us—Columbia College and the University—both of which have a most respectable standing, and whose honorable rivalry furnishes a sure guarantee for the future.—*Ch. Intelligencer.*

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They will also sell Instruments of the same quality at lower prices than any others in the trade.

Dealers and others are invited to call before purchasing. Orders from the country promptly attended to.

N. J. & F. HAINES, 114 Third Avenue,
Corner of Fourteenth-street, N. Y.

244-ply

J. F. BROWNE & CO., Makers and Importers of GRAND, SEMI-GRAND, AND SIX-OCTAVE DOUBLE ACTION HARP. Warerooms, 295 Broadway. Have always on hand a large and elegant collection of these beautiful instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions can be received by mail, single postage.

J. F. BROWNE, London and New York.
266 52t [Established 1810.]

C. B. HATCH & CO., 97 William Street, Importers and manufacturers of

GENTLEMEN'S FURNISHING GOODS,

of the latest styles, and in great variety, consisting of SHIRTS, STOCKS, TIES, CRAVATS, GLOVES, HOSIERY, UNDER GARMENTS, HANDKERCHIEFS, SUSPENDERS, LINEN COLLARS, ROBES DE CHAMBRE, SHOULDER-BRACES,

And a complete assortment of all articles appertaining to the line.

☞ Purchasers are invited to call and examine our assortment before purchasing.

276-tf

INSURANCE.

FIRST TRIENNIAL STATEMENT OF THE MANHATTAN LIFE INSURANCE COMPANY.—Jan. 1, 1854.

Capital Stock		$100,000 00
Premiums received	$260,233 45	
Interest received	28,600 90	
Deferred Premiums	4,323 20	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
Due Stockholders, Dividend	199 50	
Due sundry balances	10 43	
Total		$300,126 02

DISBURSEMENTS.		
Expenses, Taxes, Commissions, Rent,		
Losses paid, &c., &c	$180,068 98	
Dividends on Capital	21,000 00	
Paid Interest on bond	274 73	
Amount to Profit and Loss	2,262 23	
Total		$103,505 89
		$246,592 13

ASSETS.		
Bonds and Mortgages		$137,467 59
Cash in Bank		7,080 51
Premium Loans		70,170 54
Agents' accounts in the course of transmission		
Deferred Premiums	20,809 45	
Interest Accrued	4,323 20	
Office Furniture	1,740 44	
	1,000 00	$246,592 13

The Directors have declared a Dividend of THIRTY per cent. on Life Policies, and Fifteen per cent. on Short Term Policies, which have paid two or more annual premiums. Dividends will be adjusted at the time of payment of the current annual premiums.

C. Y. WEMPLE, Secretary. A. A. ALVORD, President.
D. D. MORGAN, Actuary. Office, 146 Broadway.

270-18tw

THE MARKET FIRE INSURANCE COMPANY. Capital $200,000. Office, 53 Fulton street, corner of Cliff.

DIRECTORS.

WILLIAM BIRDSALL, President.

Philetus H. Holt,	William P. Miller,	William E. Bird,
Jackson Schultz,	Stephen Valentine,	Jacob T. Merritt,
Frederick Fawcett,	Joseph E. Bulkley,	Wm. Dennistoun,
Stephen W. Gaines,	Joseph P. Wickham,	Edward Cromwell,
Elisha L. Walton,	Samuel W. Moore,	Alfred L. Rowe,
Oliver H. Shepard,	Roland G. Mitchell,	Theodore Banks,
John K. Wooley,	Robert M. Field,	Nelson Sherwood,
Edgar T. Ryder,	William Miles,	David Sands,
Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G. Reeve,	Silas Davis,	Wm. Cromwell.

This company insures against loss or damage by fire, dwellings, stores, warehouses, and other buildings, furniture, and merchandise, vessels in port and their cargoes, and other personal property, on the most favorable terms. ASHER TAYLOR, Secretary.

BEEKMAN FIRE INSURANCE COMPANY—CAPITAL $200,000.—Office, Clinton Hall, cor. Beekman and Nassau streets, N. Y. This Company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes. Orders by post, or in person, will be promptly attended to.

PRESIDENT:
BENJAMIN W. BENSON.

DIRECTORS:

A. C. Kingsland,	James Coggeshall,	J. G. Merritt,
Wm. H. De Groot,	Wm. H. Simonton,	Chas. S. Francis,
James Morrison,	James N. Crow,	William Miles,
Edward I. Jaques,	Albert Journeay, Jr.,	George J. Byrd,
Abm. B. Miller,	Addington Reed,	Seeley Brown,
Edward V. Price,	J. Edgar,	John S. Lounsbery,
Wright Gillies,	Jas. Litton,	William West,
Stephen W. Smith,	John Hallett,	Thomas Keech,
T. A. Howe,	J. O. Fowler,	William Westerfield,
M. M. Van Beuren,	Daniel Hodgman,	Alpheus Underhill,
William D. Andrews,	Alex. C. Pollion,	R. A. Tocker,
Ebenezer Collamore,	William T. Dugan,	Thomas E. Cooper,
Lemuel Bangs,	George W. Farnham,	Benjamin W. Benson.
Thomas McElrath,	T. B. Coddington,	

267-26t ELISHA H. CHESHIRE, Assistant-Secretary.

DRY GOODS AT GREAT BARGAINS, Cheaper than ever before sold in New-York.

LEADBEATER & LEE, 347 Broadway, cor. of Leonard street, city, and foreseeing a great fall in the price of goods, delayed their purchases until late in the season, and have now

BOUGHT LARGELY FOR CASH,

at lower rates than goods have ever before been sold at in this city, and are therefore prepared to offer their customers some of the greatest bargains they have ever found, full

50 PER CENT. BELOW THEIR REAL VALUE.

They would particularly invite attention to their splendid stock of RICH PLAID AND STRIPED SILKS, as they are selling an article for 62½ cents that is worth $1, and EVERY GRADE AND QUALITY EQUALLY CHEAP.

BEAUTIFUL FRENCH MUSLINS FOR ONE SHILLING,

ELEGANT FRENCH CALICO AT ONE SHILLING.

Both of which are full yard-wide, and warranted fast colors.

SUPERB SCOTCH GINGHAM AT ONE SHILLING.

which they also warrant fast colors and beautiful styles.

THIN SUMMER SILKS, VERY CHEAP.

SPRING AND SUMMER SHAWLS AT HALF PRICE.

LACE AND MUSLIN WINDOW DRAPERIES,

including some new styles, equally as handsome as any lace, and less than half the price,

MOURNING AND HALF MOURNING GOODS,

of every variety and style, and of every quality and price.

FANCY GOODS OF VARIOUS KINDS,

as plain and embroidered pocket-handkerchiefs, cravats, gloves, collars, mitts, trimming-laces, &c., &c.

A SPLENDID STOCK OF RIBBONS,

bought very low for cash, which the ladies will find desirable and cheap, and which milliners will find to their interest to examine before completing their purchases.

HOUSEWIFE AND FAMILY GOODS,

as linens, table damasks, napkins, towels, towellings, crash, shirtings and sheetings, muslins, flannels, canton flannels, &c., &c.

GENTLEMEN'S FURNISHINGS.

A very large and complete assortment, as kid, silk, and thread gloves; silk and summer cravats: silk and linen pocket-handkerchiefs; silk, cotton, and merino undershirts and drawers; socks, &c. &c., at prices much lower than the same articles can be found at the

GENTLEMEN'S FURNISHING STORES.

☞ Please call and examine, and if not found desirable and reasonable, you will not be desired to purchase.

TERMS: invariably CASH, and ONLY ONE PRICE.

281-4t

THE MERCHANTS' INSURANCE COMPANY OF THE CITY OF NEW-YORK.—Office, (*Ocean Bank Building.*) Corner Fulton and Greenwich streets. Cash Capital Two Hundred Thousand Dollars.

Insurance against Loss or Damage by fire.

C. V. B. OSTRANDER, President.
GEORGE W. SAVAGE, Secretary. 250-1y

THE PHENIX FIRE INSURANCE COMPANY OF BROOKLYN—Incorporated by the State of New-York. OFFICE.—No. 345 Fulton street, Brooklyn, (opposite City Hall,) and corner William and John streets, New-York, (Shoe and Leather Bank Building.)

CASH CAPITAL 200 000 DOLLARS.

Insures Houses, Manufactories, Buildings, Machinery, Goods, Merchandize, Chattels, and Personal Estate, Ships, Vessels, and Cargoes, (in port only,) and Ships Building, from Loss or Damage by Fire.

DIRECTORS

Stephen Crowell,	Matthew Armstrong,	Charles C. Betts,
Richard E. Crook,	Thos J. Esterbrook	Edward Anthony,
John Harper,	S. Baldwin C. Chapman	James S. Rockwell,
Francis B. Skiryer,	Daniel P. Fernald,	S. Van Benschoten,
Alanson Trask,	Jotham Weeks,	John W. Hoyt,
Rufus B. Graves,	George W. Brown	Benjamin F. Seaver,
A. V. Stout,	John A Betts,	Thomas S. Denike,
James H. Taft,	George W Bergen	Wm. Vandeventer,
J. D. Ingersoll,	Henry N. Conklin,	David Barker,
John M. Hicks,	Alexis Bragg,	Gustav Schwab,
Loring Andrews,	George H. Ellery,	Moses F. Odell,
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Isaac H. Frothingham,	Henry Ba ge,	John D. Lawrence.

STEPHEN CROWELL, President.
PHILANDER SHAW, Secretary. 267-26t

MUSIC.

PIANO-FORTES AND MELODEONS.—We take pleasure in announcing to our friends and the public generally, that we have leased the well-known ware-rooms heretofore occupied by Mr. Bradbury, and have taken the *sole* agency for this place of the justly celebrated and popular

LIGHTE, NEWTON & BRADBURYS PIANO-FORTES.

Also, MELODEONS, for church and parlor use, wholesale and retail, unsurpassed in sweetness, purity, and depth of tone, tuned in any temperament. A liberal discount made to clergymen and churches. Our aim is to please. All instruments fully warranted.

G. F. BRISTOW, MORSE & CO., 423 Broadway, N. Y.

282-52t

JUST PUBLISHED.

CONGREGATIONAL CHURCH MUSIC—A Book for the People.—A Collection of Tunes and Hymns.

CONGREGATIONAL CHURCH MUSIC; with 150 Psalms and Hymns, from the Collection of the General Association of Connecticut.

It has been carefully compiled by Mr. LEONARD W. BACON, of New-Haven, and consists of 40 of the best known tunes, and of 150 of the most useful and favorite hymns in the language. It is intended to promote singing in the *entire congregation* in those churches in which the Connecticut Psalm-book is used; and yet a slight inspection will show that it is not intended to supersede the services of the choir, but rather to promote its dignity and usefulness.

Even where it is not adopted extensively in the congregation, it will be found exceedingly convenient as a

MANUAL FOR CHOIRS,

containing those tunes, and those only, which are almost universally known. As a

COMPANION AT THE PRAYER-MEETING,

and evening lecture, this little volume will be found almost indispensable.

It is highly recommended by Rev. Drs. Day, Fitch, Hawes, and Bacon, of the Psalm-book Committee of the General Association of Connecticut.

Orders may be addressed to DURRIE & PECK, New Haven, and MASON BROTHERS, New-York, publishers. 261-tf

"THE GREAT PIANO AND MUSIC ESTABLISHMENT."—HORACE WATERS.—333 Broadway. PIANOS.—WATERS & Co's celebrated Pianos, with Iron frames and circular scales, acknowledged to be the best in the world. The beautifully modulated tone and the solidity of these Pianos, which render them adapted to all climates, have stamped them as the best Pianos in the world.

THE ÆOLIAN PATENT.—T. GILBERT & Co. are the owners of this much-admired ÆOLIAN, which gives to the Piano the beautiful tones of the Organ. It needless to add that being the owners of the Patent, they can supply the public with Æolian Pianos, at prices less than any other house.

MELODEONS.

GODMAN & BALDWIN'S New Invention—PATENT ORGAN-MELODEONS, WITH TWO BANKS OF KEYS, combining sweet and powerful tones, and complex swell draw, &c., the only thing of the kind in the country. A sweet and powerful instrument, pronounced by organists to be superior for church or organ practice to the medium-sized organ, tuned in the equal temperament. Also, S. D. & H. W. GODMAN'S well-known Melodeons, of one and two sets of reeds and all sizes and prices. The usual discount GUITARS.—MARTIN'S celebrated Guitars, and all kinds of musical instruments. 247-52t

FIRST PREMIUM PIANO-FORTES.—LIGHTE, NEWTON & BRADBURYS, No. 22 Canal street, and No. 4 Broadway, manufacture and keep on hand Pianos which, for volume, richness, and purity of tone; delicacy of touch, and adaptation to all climates, are unrivaled. As an unquestionable acknowledgment of the superiority of our instruments, we have been awarded the First Premium (Gold Medal) at the Fair of the American Institute of 1853; also the First Premium at the World's Fair, (Crystal Palace.) In order to meet the constantly-increasing demand for our unrivaled Pianos, we are making extensive arrangements to enlarge our business, hoping thereby to be able hereafter to furnish our numerous patrons at the earliest notice. Agents for the celebrated Organ-Melodeon, and Melodeons of all sizes and styles.

271-92tw

GEORGE JARDINE—ORGAN BUILDER.—No. 548 Pearl street, New-York. 251 ly

BERRY & GORDON, No. 297 Broadway, New-York, Publishers of Music and Music-books, and Dealers, wholesale and retail, in Music Merchandize, Piano-fortes, new and second hand: Boudoir Pianos, for small rooms: Melodeons in great variety, and of the best quality. Exclusive agents for the superior piano-fortes, with or without the Æolian, made by Hallet, Davis, & Co.; these pianos, having the grand suspension-bridge and improved curved scale, produce a finer tone than any others.

A great variety of Second-hand Pianos, prices from $30 to $200. All instruments warranted, and offered very low. We have just published: "Little Katy's Dying Bed," very popular. "I'll Call Gently with the Motherless," 25 cents. "I Call me Home again," 25 cents. "Go to Sleep, Baby Dear," 25 cents; "Go to Sleep, Darling," 25 cents, dedicated to Captain Ingraham, the deliverer of Kossta. A great variety of New Music. Teachers, the trade, and seminaries will be supplied very low. Orders on the country sent free of postage.

269-1y BERRY & GORDON, 297 Broadway, New York.

PIANO-FORTES OF VERY SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of PIANOS that they are constantly manufacturing, and have now on hand at their Warerooms, 114 THIRD AVENUE, an assortment of very *superior instruments, in large size, plain and carved case*, of 6, 6½, and 7 octaves, made in the very best manner and fully warranted.

They would also state to those wishing a very superior instrument, that their PIANO-FORTES are fully equal and cannot be surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in the trade.

They will also sell Instruments of the same quality at lower prices than any others in the trade.

Dealers and others are invited to call before purchasing. Orders from the country promptly attended to.

N. J. & F. HAINES, 114 Third Avenue,
Corner of Fourteenth-street, N. Y.

244-ply

J. F. BROWNE & CO., Makers and Importers of GRAND, SEMI-GRAND, AND SIX-OCTAVE DOUBLE ACTION HARP. Warerooms, 295 Broadway. Have always on hand a large and elegant collection of these beautiful instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions can be received by mail, single postage.

J. F. BROWNE, London and New York.
266 52t [Established 1810.]

MISCELLANEOUS.

DRESS BOOTS AND SHOES.—The Boots and Shoes offered by

WATKINS,
No. 114 FULTON STREET,

are all of the best quality, manufactured by himself.

WATKINS SELLS NO INFERIOR QUALITIES.

his object being to increase his already extensive business, by making it the interest of his customers to purchase at his establishment.

Gentlemen's, ladies', and children's work made to order at the shortest notice, and in the most fashionable manner.

Drawings taken of the feet, and lasts kept expressly for each customer. 283-52t

TEMPERANCE HOTEL AND DINING SALOON.—The subscriber would inform the public that he has fitted up the new building, (next door to where he formerly kept,) No. 14 Beekman street, as hotel and dining-room, where he would be pleased to see and serve his former customers, and those who may favor him with their patronage. The bill of fare is on the American currency plan. Lodging, $2 to $3 per week; 50 cents per night.

283-tf JOHN S. SAVERY,
No. 14 Beekman street, New-York.

GENTLEMEN having Country-Seats and Gardens who have not enough manure, will find an admirable substitute in the Poudrette of the Lodi Manufacturing Company, on lawns, grass, early or late garden vegetables, young trees and shrubs, evergreens, and particularly corn. It contains no seeds of weeds, is inodorous, very powerful, and, from the small quantity used, is very cheap. A pamphlet containing instructions and certificates from well-known horticulturists and agriculturists will be given gratis to any one applying for the same. Price, delivered anywhere in the city, for 10 barrels and over, $1 50 per barrel. Address,

LODI MANUFACTURING COMPANY,
No. 74 Courtlandt street, (up stairs.) New-York.

283-2t*

BELLS! BELLS! BELLS!—For Churches, Academies, Factories, Steamboats, Plantations, &c., made, and a large assortment kept constantly on hand by the Subscribers, at their old-established and enlarged foundry, which has been in operation for thirty years, and whose patterns and process of manufacture are so perfected, that their Bells have a world-wide celebrity for volume of sound and quality of tone. The present proprietors have recently succeeded in applying the process of loam moulding in iron cases to Bell casting, which secures a perfect casting and even tempers, and, as an evidence of the unimpeached excellence of their bells, they have just received (January, 1854) the FIRST PREMIUM (A Silver Medal) of the World's Fair in New-York, over all others—several from this country and Europe being in competition—and which is the Eighteenth Medal besides many diplomas that have been awarded them. They have patterns for, and keep on hand, bells of all sizes of tones and the same weight, and they also furnish to order CHIMES of any number of bells or key, and can refer to several of their make throughout the States and Canada. Their HANGINGS, comprising many recent and val

Editors' Book Table.

AN ART-STUDENT IN MUNICH. By ANNA MARY HOWITT. Boston: Ticknor, Reed & Fields, 1854.

THE execution of this work is as beautiful as its conception is unique. It is no tourist's sketch-book, no critic's manual, no traveler's *vade mecum*, no technical nor professional guide, that is here presented from a pen competent to produce either or all of these, but the fresh and unrestrained home-letters of a delicate, refined, and soulful woman, who, amid all the novelties and perplexities of a stranger's life in a foreign capital, and the excitements of Art in communion with its great masters and their immortal works, maintained, by every mail, a simple, child-like intercourse with her loving English home, and with "beloved parents, whose keen love of nature, and of all that is pure and true in life, first implanted the artist's aspiration within her soul."

There is a home-like feeling throughout the book; for while the personal narrative running through it is used only "as a thread upon which to string certain pearls of Art," it is not these pearls alone that attract us, but the silver thread also that holds them together, and the taste and beauty with which they are arranged. The author herself has best characterized her work as a record of "the beautiful and happy experiences belonging to a peculiarly poetical chapter in the life of a woman studying Art."

Her life in the "Old Curiosity Shop," near the palace; her life in the studio of Kaulbach, and in the churches and galleries where cluster the works of art—cartoons, frescoes, paintings, statuary; her life in the bowery English garden, and in the outlying woods and lawns, where streams the golden sunset from the distant Alps; her life among the peasants in their simple festivals, and with the *Grafen* and the *Fursten*, in their elegant yet cordial entertainments, is indeed a silver thread of "beautiful and happy experiences." Privileged are the reading public in being thus freely admitted to the loves and joys of such a life. Yet while its every phase is thrown open to the widest noon, it is surrounded ever with an atmosphere of purity and love; so that, on entering within its pale, one feels not the boisterous freedom of a holiday festivity, but the gentle, rich, and loving calm of a home-festival, presided over by "the spirit of Joy and of Beauty."

The daughter of William and Mary Howitt—the child of poetry and art—is yet the child of nature and of home. The descriptive, perceptive, and imaginative qualities of true poetry, although ungraced with "the accomplishments of verse," appear on every page of these familiar letters. Indeed, no recent writer has so well succeeded in familiar pictures of nature, and of social and domestic life. The miracle-play, "the Volks-Fest," the Bavaria Festival, and the Great Fire at Night, are admirable specimens of picture-writing. Miss Howitt has succeeded, also, as well as any one *can* succeed, in transferring to the printed page the hues and proportions, the richness, the strength, the beauty, and the life of the pictures of the great masters—an attempt well nigh hopeless at the best. And, withal, she everywhere preserves that simple air of nature and of home, which is to poetry and art what the *golden* background is to the pictures of the old masters.

The defect of her book, and the defect of a mind otherwise so finely proportioned, and so exquisitely moulded, is the want of a truly religious sentiment, or rather the substitution of the religion of nature and of art; of a sentiment that delights itself in trees, and flowers, and mountains, in paintings, architecture, music, and statuary, and that discovers piety in the simple and sincere homage of the ignorant to a Madonna, and in their rude enjoyment of the histrionic representation of the passion of the Savior; the substitution of a sentimentalism, at once humanitarian and pantheistic, for an intelligent, spiritual communion of the soul renewed to holiness, with a Spirit of infinite purity, holiness, and love.

It is with a feeling of sadness that we turn over these pages, and find so much that is noble, and pure, and truthful, and beautiful, and good, yet wanting the one grand principle of development into the true, the beautiful, and the good—the life of God in the soul, through Christ its Savior.

We quote with pleasure the following just sentiments on the position of woman:

"The longer I live, the less grows my sympathy with women who are always wishing themselves men. I can not but believe that all in life that is truly noble, truly good, truly desirable, God bestows upon us women in as unsparing measure as upon men. He only desires us, in his great benevolence, to stretch forth our hands and to gather for ourselves the rich joys of intellect, of nature, of study, of action, of love, and of usefulness, which he has poured forth around us.

"And all this we may do, without losing one jot or one tittle of our womanly spirit, but rather attain solely to these good, these blessed gifts, through a prayerful and earnest development of those germs of peculiar purity, of tenderest delicacy and refinement, with which our heavenly Father has so specially endowed the woman. Let beauty and grace, spiritual and external, be the garments of our souls. Let love be the very essence of our being, love of God, of man, and of the meanest created thing. Love that is strong to endure, strong to renounce, strong to achieve. Let us emulate, if you will, the strength of determination which we admire in men, their earnestness and fixedness of purpose, their unwearying energy, their largeness of vision; but let us never sigh after their lower so-called *privileges*, which, when they are sifted with a thoughtful mind, are found to be the mere husks and chaff of the rich grain belonging to *humanity*, and not alone to men.

"The assumption of masculine airs, or of masculine attire, or of the absence of tenderness and womanhood, in a mistaken struggle after strength, can never sit more gracefully upon us than do the men's old hats, and great-coats, and boots, upon the gardenereses of the English garden. Let such of us as have devoted ourselves to the study of an art—the interpreter to mankind at large of God's beauty—especially remember this: that the highest ideal in life, as well as in art, has ever been the blending of the beautiful and the tender with the strong and the intellectual."

NEW-LONDON CONVENTION.

THE call for a convention of delegates from the Consociations of Connecticut, indorsed as it was by many influential names, was only partially responded to by the appointment of delegates. Three of the consociations made no appointment, to wit, New-London, Litchfield South, and ———. Of the nine delegations actually appointed, three, to wit, those of Hartford, North and South, and Litchfield North, were not present, being detained by the interruption of the roads, caused by the recent rains; so that only one half of the bodies invited were actually represented in the Convention.

The Convention met on Tuesday, May 2, at 11 o'clock, A.M., in the lecture-room of Dr. McEwen's church. After waiting one hour, Rev. Lavius Hyde was appointed temporary Chairman, and Rev. W. J. Jennings, temporary Scribe. Prayer was offered by the Chairman; after which, the delegates from the consociations presented their certificates, which were read, and the roll formed, as follows:

CONSOCIATIONS.	DELEGATES.
New-Haven West	Rev. E. L. Cleaveland, D.D., Dea. Cyprian Wilcox, Dea. Eli Dickerman.
New-Haven East	Rev. D. William Havens, Dea. Wyllis Hemingway.
Fairfield West	Rev. L. H. Atwater, D.D., Rev. W. J. Jennings, Oliver H. Perry Esq.
Fairfield East	Rev. W. B. Weed. Rev. Wm. B. O'rien.
Windham	Rev. S. C. Learned, Rev. G. J. Tillotson, Hon. Thomas Backus, Dea. A. Follet.
Tolland	Rev. Lavius Hyde, Rev. Henry R. Blake, Rev. A. B. Livermore, Dea. Albert Barrot, Dea. Jared Clark.

The morning session was occupied with this preliminary business. In the afternoon, Rev. Dr. Cleaveland was chosen Moderator, and Rev. W. J. Jennings, Scribe.

The circular inviting the consociations to meet in the convention, was then read.

A Committee of Overtures was appointed, consisting of Messrs. Havens, Tillotson, Atwater, Backus, and Perry.

On motion of Dr. Atwater, Rev. A. McEwen, D.D., as pastor of the church in whose house the Convention holds its sessions, and as one of the signers of the circular which led to the present meeting, was invited to sit as a corresponding member.

Dr. Atwater, from the Committee of Overtures, presented a series of resolutions, which it was agreed to discuss and act upon separately. We give below these resolutions, in the form in which they were finally adopted.

The first resolution gave rise to a long discussion. The preamble was objected to, as being an admission that the consociation system was losing ground; and was defended by citing Punchard, the Albany Convention, the *Religious Herald*, and *The Independent*. The resolution itself was defended and opposed on general principles of Scripture, history, and expediency. It was urged by Rev. Mr. Curtiss, that too much of the force of the resolution depended upon the clause, "*properly carried out*;" and that his experience in two consociations showed the system, in its actual working, to be ineffectual in securing the coöperation of the laity of the churches. This argument was rebutted by the testimony of pastors from other parts of the State.

The resolution was adopted.

At the evening session, the second and third resolutions were taken up and adopted; after which, the fourth resolution was taken up, which was originally as follows:

"*Resolved*, That according to the usages of Connecticut consociations, their decisions are, like those of other Congregational counsels, *advisory*, and not mandatory upon the churches."

The discussion upon this evolved a wider difference than might have been anticipated in a Congregational body. It was accordingly referred to a committee consisting of Messrs. Atwater, Tillotson, Weed, Wilcox, and Backus, and the Convention adjourned.

WEDNESDAY MORNING.—The fourth resolution was reported from the committee in the form given below, and adopted.

The fifth, sixth, and seventh resolutions having been disposed of, the eighth was taken up, and gave rise, in the discussion, to strong objections which the proviso, introduced as an amendment by Dr. Atwater, was designed to obviate.

The ninth and tenth resolutions were introduced by Rev. Mr. Blake, and adopted. After which it was

"*Voted*, That Messrs. Havens, Blake, and Follet be a committee to nominate persons to fill the blank in the ninth resolution."

The committee reported, nominating the following persons: Rev. E. L. Cleaveland, D.D., Rev. W. B. Weed, Rev. E. C. Jones, Hon. Clarke Bissell, and Dea. Eli Dickerman, and their report was accepted and adopted.

"*Voted*, That the thanks of this Convention be presented to the Rev. A. McEwen, D.D., and the people of New-London, for the hospitable manner in which they have entertained and accommodated this body.

"*Voted*, That the Moderator and Scribe be empowered to perfect the minutes."

After prayer by Rev. Dr. McEwen, the Convention adjourned *sine die*.

The debates in the Convention were characterized by great freedom and informality, and by an excellent spirit of concession and harmony. The votes upon the resolutions were almost, but not quite, unanimous.

Whereas, The union of churches in consociations, which has long prevailed in this state, has of late been assailed in many quarters,

1. *Resolved*, That, in the judgment of this Convention, this system, properly carried out, great facilitates that communion and mutual helpfulness which all churches owe one to another, inasmuch as it furnishes permanent and reliable councils to advise and assist them on all occasions ecclesiastical; promotes the mutual intercourse and acquaintance of neighboring churches; brings churches and pastors by brethren into a free participation in ecclesiastical affairs; and, in many ways, contributes to purity, order, and peace in our communion.

2. *Resolved*, That the welfare of our churches requires that they should not suffer their consociations silently to fall into decay, impotence, or dissolution, under the assaults directed against the system, but that they should strive, as far as possible, to cherish and invigorate these bodies, by adapting them to present wants, and by seeking a more intimate union between them, and the greater practical uniformity in their modes of proceeding.

3. *Resolved*, That, according to Congregational principles, and especially since several associations exist without any corresponding consociations, the consociations ought to have the liberty of commencing, as well as consummating judicial or other proceedings irrespective of the associations.

4. *Resolved*, That, while consociated councils possess many peculiar advantages, especially as they secure conformity to that ancient principle of Congregationalism, that difficult and weighty matters ought to be referred to a council of *neighboring* churches, and avoid the great evils arising from the conflicting decisions of different councils selected at pleasure by parties litigant, which are liable to occur under the system of Congregational Councils, are in their nature *advisory*, and do not, as is often alleged by adversaries, interfere with the inalienable Christian privileges and liberties of the churches.

5. *Resolved*, That, whereas the Saybrook Platform, on which our consociations are radically based, has in some points become obsolete or inoperative, it is important that it be amended, so as to conform to existing usages; and, since there is much uncertainty in the public mind, as to how far the Confessions of Faith connected therewith are now of force amongst us, it is desirable that measures be taken to remove all doubt on this subject.

6. *Resolved*, That it is desirable that our churches be furnished with a manual of church order and discipline, under the sanction of our collective ministry and churches, which shall clearly and concisely point out the modes of proceeding recognized in our communion.

7. *Resolved*, That it is a sound principle of Congregationalism, consonant with the word of God, and the Protestant faith in general, that in all permanent ecclesiastical bodies, organized for Christian communion and the transaction of religious affairs, the churches should be represented, not only by their pastors, but also by lay delegates from the brotherhood.

And, whereas, it is desirable that the churches, as well as the ministers of the State, should often commune together in general meetings for mutual edification, and the promotion of the cause of Christ, therefore,

8. *Resolved*, That, in the judgment of this Convention, the consociations ought to meet annually by their delegates, for the purpose of receiving and imparting information respecting the state of religion among the churches, and of consulting together upon the general interests of the Redeemer's kingdom:

Provided, That such general meeting of the consociations of the State shall not be a court of appeal from the district consociations, or assume any legislative or judicial power over the churches.

9. *Resolved*, That ——— be a Committee to whom shall be intrusted the duty, after due consultation, among themselves and with others, of carrying out the 8th resolution, and inviting the consociations of Connecticut to the meeting contemplated, at such time and place as they may deem best.

10. *Resolved*, That the Moderator and Scribe be a committee to procure the publication of the doings of this Convention, and send them to the consociations of the State.

FROM A CORRESPONDENT AT BOSTON.

BOSTON, May 8, 1854.

SUNDAY RIOTS.

YESTERDAY was a high day in East Boston and Chelsea. Mobs, fighting, brickbats, and bruised heads were the order of the day. The "Angel Gabriel" was he that troubled our Israel, blowing his trumpet as he did, and calling together crowds in each of the above-named places, to hear his boisterous and bitter declamations against the Catholics. The Irish defended their faith with carnal weapons, and the Yankees used similar arguments, driving from point to point, and holding the field. The cross on the Catholic church in Chelsea was torn down, and an attempt was made to tear down the building, but without material damage. The police took Gabriel in charge repeatedly, and finally carried him off. It is to be hoped that they will *keep* him off, and save the city and vicinity from the repetition of the disgraceful scenes of yesterday.

EMIGRANT'S AID SOCIETY.

This society, recently chartered by our Legislature, is fast organizing, and preparing for the prosecution of its grand design, the settlement of Nebraska. A meeting of members of the Society was held in the State House on Friday last, at which the act of incorporation was accepted, and a committee appointed to prepare a plan of organization and future action, and report at an adjourned meeting on Friday next.

MINISTERS AND CHURCHES.

Very little that is new in the way of ministerial changes, salaries, and church movements, has come to my knowledge during the past week. I was interested to learn, however, while on my tour to Marshfield, that in Hanover, where Rev. Mr. Duncan has labored twenty years, and where, if he had left two years ago, it might have been said, perhaps, that he had done but little good, there has been for these two years a steady and almost uninterrupted work of grace. It shows how long a faithful minister may sometimes sow in tears, and at last reap in joy.

BOSTON, April 25, 1854.

TO THE EDITORS OF THE INDEPENDENT:

GENTLEMEN: A few weeks since, there appeared in your paper a map of Nebraska and Kansas, designed to illustrate the comparative magnitude of that portion of our country into which slavery is now seeking admission. The first glance at this little map—showing the immense extent which this dark relic of barbarism would cover, to be so great in comparison with the small republic of freedom remaining—the first glance at this perspective is so startling that I am convinced the sketch alluded to can be made more effective than hundreds of sermons, or speeches, or (pardon) newspaper articles.

The human mind at the present day, whether cultivated or not, is as much influenced by lessons addressed to the eye as it was in the days of the earth's childhood, when all instruction was communicated in that form. Now, when this territory is spoken of as an instance wherein a long-standing wall against oppression is to be broken down, and the sacredness of a compact violated, the mind feels conscious of a great wrong to be done, and opposes it. But this is yet an indefinite idea to most people. And it is only when the eyes of all are turned full upon the *greatness* of this cloud, which will almost cover our horizon, that the *greatness* of the wrong will come most powerfully, most fully upon the mind. Let one but look at this picture of the storm coming over us, this map of the darkness which is extending so far, and not a word need be said, not a single effort to comprehend the meaning of figures. Look, and the whole will be felt.

I wish to suggest something practical from this: That this powerful means of swaying the human mind may be effectually employed for the benefit of our country. What will those thousands who every week read the New-York *Independent*, and who in the main sympathize with its desires for the good of our country, what will they respond to the proposal to present one map like this to every family that inhabits every Northern State?

This proposal is submitted to yourselves and to the earnest, warm-hearted, yet practical hosts who, scattered throughout our land, will join readily in any project for doing something effectual in this matter.

M. L.

PLAINVILLE, CT., April 15, 1854.

MESSRS. EDITORS: I have thought that a short account of what God has done for his spiritual Zion in this place, might not be uninteresting to you or your numerous readers.

For the last four months, a revival of religion has been in progress in the Congregational church in this village. It has been marked by great stillness, absence of all excitement, and carried forward by the use of the ordinary means of grace, the pastor having received no help, except what was afforded him by the members of his own church.

A weekly meeting for religious inquiry has been held at the house of the pastor during the winter, which has been attended by not less than one hundred different individuals, nearly one half of whom have expressed a hope that they have become new creatures in Christ Jesus.

We have great occasion to bless God as a church and community. Two years ago, we enjoyed a precious revival of religion, as the fruit of which a goodly number were added to the Lord. And the sweet remembrance and influence of that work had not left us, when God again appeared in our midst.

The work still continues among us. Inquirers still flock to the house of their pastor, and our meetings are still full and solemn. May God ever dwell with us by the life-giving influences of his Spirit.

In view of this work, and the instrumentality by which it has been carried forward, I wish to say one word to the members of our churches.

Brethren, be active in the service of your Master. If you would see religion revived among yourselves, and rejoice with angels over sinners saved, then be active. Join heart and hand with your pastor in personal, active effort and prayer, to build up Zion and save souls. Your pastor will do double the work, and with less fatigue, if you actively coöperate with him than he can if you dishearten him by leaving him to labor alone.

Your Savior has sought you out, redeemed you by his blood, and put a title to heaven in your hand, "that you may henceforth live, not unto yourself, but unto him who died for you and rose again."

Yours truly, J. L. DICKINSON.

HONOR TO THE KING OF SIAM.

BY OUR ENGLISH CORRESPONDENT.

IT would seem that, next to Her Most Gracious Majesty the Queen of England and the Sultan, the Buddhist King of Siam is the most tolerant of sovereigns. The *China Mail* of 25th Jan. contains a proclamation of His Majesty Phrabat Somdet Phra Chom Kiau Chau Yu Hua, setting forth the consideration which has been taken of the case of Protestant foreigners in respect to their dead. The King benevolently says:

"To bury their dead in the middle of the jungles would not suit, as the distance is very great; consequently they have been accustomed to inter in the Siamese churchyards and in the gardens of Chinese with whom they were on friendly terms.'

"This excited compassion, so his Excellency Colonel Butterworth, the Governor of Singapore, Malacca, and Penang, who has been for a long time past on friendly terms with Siamese, hearing that his present Majesty had ascended the throne of Siam, sent a communication, stating that Europeans who come to reside in Siam had no proper place of interment for their dead, and that they had a great deal of trouble in disposing of the bodies of any of them that died, and begged that they would be allotted a place for that purpose."

There were difficulties in obtaining a proper place, but finally the King bought the garden of Nai Muang:

"This place is situated on the eastern bank of the river. Nai Muang, the proprietor of this place, absconded, and the place was made over to Mr. R. Hunter, now residing in Bangkok. The proper officer seeing that the Europeans were pleased with the place, proposed to Mr. Hunter to buy it, and he has consented to dispose of it. The place is 216 yards long and 42 yards broad next to the river, and 46 yards broad inland, and is valued at 10 catties of Siamese money. This amount the proper officer has drawn from the royal treasury, and has settled with Mr. Hunter.

"This place his majesty has been graciously pleased to present to all Europeans and all other foreigners who are of *the Protestant religion*, to be used as a burial ground.

"From this, duan 8 tutijasat rem 7 Khampi Chaloo Banjask—28th July, 1853.

"This edifice inscription was made in 3d year of the reign of his Gracious Majesty S. P. P. M. Mongkut Phra Chom Kiau Chau Yu Hua, the King of Siam and Sovereign of Lao, etc.

"As to the catholics and the Chinese who bury their dead, arrangements are being made to provide them also with suitable places of interment."

The acknowledgments of the Protestants were made in the following address:

"BANGKOK, 30th July, 1853.

"To his Majesty the King of Siam, etc.

"May it please your Majesty: We, the English, American, Dutch, and other foreign Protestant residents in the kingdom of Siam, would respectfully present to your Majesty our heartfelt acknowledgments for your Majesty's generosity in bestowing upon us a burial place for our dead, one so spacious, eligibly located, and so desirable in every respect.

"We recognize in this truly royal grant, a spirit of enlightened liberality, and proofs of a favorable disposition toward the citizens of foreign countries who come to reside in your Majesty's dominions, which when known among the nations to which we respectively belong, can not fail to heighten the respect and esteem in which your Majesty is already held throughout the European world.

"We beg to express our sense of gratitude for the extended privileges and protection, and especially for the freedom in all matters of religion, which we, as foreigners, enjoy in this country; and also for the interest which your Majesty has always manifested in every thing calculated to promote our welfare.

"With our earnest desire that your Majesty's reign may be long and happy over a prosperous and loyal people, we renew the assurances of our gratitude; and have the honor to be, with sincere respect, your Majesty's obedient servants.

"D. B. Bradley, Samuel J. Smith, B. Joseph, Thomas G. Knox, Henry Lobb, R. Hunter, S. Mottoon, L. B. Lane, Walter Robert Tyser, Samuel R. House, (Mr. Ashmore, absent.)"

As an illustrative postscript to this, add a paragraph from the *Opinione* of Turin, which exhibits "the Church" in a fever, and urging the King to acts of intolerance:

"The *Opinione*, of the 31st ult., publishes an address of the bishops and vicars-general of the ecclesiastical province of Turin to the King, calling his attention 'to the propaganda openly carried on in this city, and on its territory, by Protestant heretics, who employ every means to recruit partisans, attacking, not only in their writings, but *viâ voce* and in public, the Catholic dogmas, and practicing seduction, when necessary, by means of money.' The bishops say they can not conceal from the King the profanation of late of the festival days consecrated to the celebration of the mysteries of religion, to the worship of the Lord, of the blessed Virgin Mary, and the saints, and beg him to take into consideration their respectful address."

TO THE EDITORS OF THE INDEPENDENT:

GENTLEMEN: At the time "The Old Church Society in Northampton decided not to have an organ, even if it were given them," as stated in your number of 20th inst., their church music was performed by a regular choir of more than 150 members, nor did they need such an instrument to sustain their voices, or the power of their music. At that time, plain and suitable church-tunes were preferred, and the most respectable members of the church and congregation were pleased to sit in the choir, and sing divine praise. In such circumstances, they believed that their public singing was better without than it would be with an organ, as that noble instrument is generally played. It was not, then, an unjust "prejudice" that led the intelligent members of that venerable society to reject the use of an organ; but a sound Christian principle, inculcated by the Bible, Luther, Baxter, Edwards, and other great and good men, who understood the true design and legitimate character of church, or sacred music. No Christian society ever intended to substitute the music of an organ for that of the voice in divine service, or allow it to predominate over the vocal department; yet, such has been the general effect of church organs, and the society referred to at the head of this article well knew it when they refused the use of one in their church.

Church-music now is regarded in a very different light, even by many Christians, from what it was a few years since, and many churches may "yield at last" to the use of organs, not, however, because they prefer their tones to the music of their former choirs, often in union with that of the congregation.

April 28. NORTHAMPTON.

SOCIETY OF INQUIRY IN UNION SEMINARY.—Rev. W. S. Curtis, of Michigan, preached before this Society on Sabbath evening. His theme was the religious history of the human race, particularly the history of idolatry, leading to the conclusion that the causes are at work which will soon destroy idolatry. The speaker then noticed the rise and history of Mohammedanism, and remarked that it was a religion that prospered only in the track of flying armies. It never could exist but once in the world, and never can rise again. It must perish for ever, had Christianity never existed. He next spoke of the free-thinker; remarking, that while the Christian traveled with a torch snatched from the temple of God, the free-thinker vainly journeyed by his own feeble light. Man needs one clothed with divine authority to rescue him from perdition. We turn to Christianity as the grand moral desideratum for the human race. God is at the foundation of all religions. The idea of God as expressed in the Bible satisfies man the best. The God of the Bible is the only true God. Christianity supplies the wants of the human race. Let me say to young men who are about to enter the ministry, in no age of the world can you be so useful as the present. You go forth with the conviction that not only God and religion are upholding you, but also the deep under-current of the world is setting in your favor. In answer to the question, "Watchman, tell us of the night," I answer, "The morning cometh."

NEW-YORK BIBLE SOCIETY.

AN eloquent sermon in behalf of this Society was preached, on Sabbath evening, in Dr. Alexander's church, Fifth avenue. Text, Rom. 13:11. After a rapid review of the different stages of human progress since the advent of Christianity, he spoke of the restless spirit of investigation and inquiry which characterizes the present age, and the alarming increase of infidelity. He then urged the duty of Christians to disseminate the Scriptures as the only availing power to drive back the tide of skepticism:

"Another subject which deserves the consideration of all, and which is characteristic of this age, is immigration. To-day the bayonet gleams over all Europe, as a type of the power which governs it. The consequence of the last failure of the people in Europe to throw off their yoke is emigration. Men of all schools of politics and religion are coming—the bold and the free, the ignorant and the brutal. And what shall we do to preserve our institutions free? Come they must; the providence of God is forcing them upon us. And the question for the Church is, what shall it do for them? We are false alike to liberty and religion if we do not meet them with the sympathy of freemen. Interpreting the present by the light of the past, we may be certain that the Almighty has great purposes in view by this immigration, and we are bound to imbue the people who come to us with American sentiments. The Bible alone can educate this great mass of individuals of all religions and all creeds. If we have hope for these growing millions, it is because we have confidence in God's overruling strength. As Christians bought by the blood of Christ, it is our duty to give the Bible to these millions that they may be saved."

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

A MEETING was held, on Sabbath evening, in behalf of this Board, at the Dutch Presbyterian church, Fourteenth street, and a sermon preached by Dr. M'Leod, from Luke 12:32. Prayer by Dr. Spring.

An abstract of the annual report was then read, showing that the

Receipts from all sources (including a balance of last year of $618 97) have been	$174,453 02
Expenditures	173,185 50
Leaving a balance of	$1,267 52

The Board has missions among the Jews, the Indians, and the Chinese in California, in North America; in South America; on the continent of Europe; in Western Africa; in Northern India; in Siam and China; embracing 22 separate missions, 59 ordained missionaries, 3 licentiate preachers, 109 male and female assistant missionaries, 29 native helpers, 26 churches, about 500 native communicants, 53 schools, 1050 pupils, and 6 printing presses, from which have been issued more than 6,000,000 of pages during the past year.

AMERICAN AND FOREIGN CHRISTIAN UNION; SERMON BY DR. CLEAVELAND

THE exercises of the 5th anniversary of this Society opened on Sabbath evening, in the Dutch Church, University place, by a sermon from Rev. John P. Cleaveland, D.D., of Northampton, Mass.

The introductory exercises were performed by Drs. Patton and Campbell.

The preacher opened his sermon with a very ingenious eulogium on the character of Hopeful, in the Pilgrim's Progress. He then announced his subject to be a presentation of the grounds of hope, in regard to the great struggle between Protestantism and Romanism. Text, Rom. 4:18, "Who against hope believed in hope."

The first ground of hope, and one which he elaborated at considerable length, was the peculiar nature of our republicanism, which is such that Romanism can never adopt it or crush it out. It is not arbitrarily adopted, not a copy, not forced upon the people; but original, the natural growth of the American mind; not a choice, but a life. It is the historic idea of our political existence. It asserts for every man a just right to civil liberty. It is the vital principle of Americanism. The first settlers came over because they were republicans. Although they professed great loyalty, and were ever law abiding and order loving, their first acts were virtually independent, and pledged obedience to *equal* laws made for the *general* good. It was their antecedent republicanism that made them Americans. The revolution was a necessity of the American mind. And this has continued dominant. Every attempt at federal consolidation is put down as soon as it is seen by the popular mind. No administration, no party, no statesman, can defy the consequences of being suspected of such a tendency, right or wrong. How can Romanism ever control the civil polity of this country? It is essentially anti-republican, and boasts that it is uncontrollable by any legal or constitutional authority. The temporal power of the Pope comes through his spiritual supremacy. He is prince because pontiff. To give Romanism the ascendency, you must either subvert republicanism from the American mind, or despotism from the papacy.

Another ground of hope is our natural progressiveness, or "manifest destiny," which is contrary to Romanism. This is seen in the increase of our territory, population, wealth, commerce, the press, education, etc. The American system of toleration is another barrier to popery. The first settlers were tolerant in spirit, but were embarrassed by the ideas of the age, and did not know how to solve the problem, at once to keep conscience free and religion pure. They had not learned that it is safest and best to press true religion upon the consciences of men, and leave errors to take care of themselves. This is now the American creed—to tolerate every thing but intolerance. But Romanism is essentially intolerant. "To inquire about Romanism," said a bishop, "is to cease to be a Romanist." The great strength of Protestant Christianity in the United States is unbroken. People who live in cities are not aware of the public feeling of the country. Twenty of the largest cities comprise but one tenth of the population. The cities can not control the country. And even in the cities, there is a conservative power that popery can not overpower. A priest said that Romanism is a good religion for managing the people, but Americans do not mean to be managed; and will never yield to a religion that can be thus commended. They mean to manage themselves.

The preacher dwelt upon the apparatus of Protestantism, which has built accommodations for thirteen millions of worshipers, and provided for the employment of 20,000 preachers, and the preaching of two million sermons yearly.

INSTITUTION FOR THE BLIND.—The anniversary exhibition of the pupils of the New-York Institution for the Blind took place at the Tabernacle, Monday afternoon. The exercises consisted of reading from raised letters, and recitations in geography, arithmetic, natural history, and singing. Miss Frances J. Crosby, one of the pupils, recited the following poetic address, written by herself:

"A gladsome note is sounding,
O'er hill and dale resounding:
The dreary storms are o'er.
Cold winter has departed,
And, light and merry-hearted,
We tread the fields once more.

The laughing zephyrs blending
With pearly showers descending,
Will make the roses bloom.
When sparkling streams are flowing,
And sunny smiles are glowing,
We'll breathe their sweet perfume.

The robin's early numbers
Shall call us from our slumbers
To hail the morning's ray.
And while the dew-drops glisten,
We'll haste her song to listen:
Away, away, away!"

Specimens of willow and paper-box work, door-mats, mattresses, fans, knitting, and bead-work, were exhibited upon the occasion.

The pupils have earned and been paid, during the past year, in the shape of wages, $7000. The number instructed was 62 males and 54 females.

The musical instruction during the past year has been more efficient than formerly, by the aid of a new system of musical notation, invented by Cornelius Mahoney, a former pupil of the institution.

AMERICAN FEMALE GUARDIAN SOCIETY.—This Society held its anniversary on Sabbath evening, in Mercer-street church, Chancellor Ferris presiding. The receipts have been $17,869; expenditures, $14,090; the balance of $3779 being payments made in advance for the *Guardian*. The Home of the Friendless has been remarkably healthy during the year.

Whole number of children received since the institution was opened, to May 1, 1854, including readmissions, 1597; whole number of adults, 2494; total, 4091. Received since May 1, 1853, children, 264; adults, 335; total, 599. Remaining in the institution, May 1, children, 81; adults, 14; total, 95.

In February last, the Society opened an industrial school for girls, now located in Thirty-fourth street, near Sixth avenue. 105 names have been registered. The children are supplied with dinner. Some thirty ladies have volunteered their services in teaching, on alternate afternoons, in order to supply the several classes. The pupils have made 158 articles. A marked improvement has been manifest, and various good results are recorded. It is believed that many will thus be induced to forsake an idle, vagrant life, and aspire to something better.

Provided with homes and employment, adults, 43; children, 29; total, 72. Auxiliary societies and friends have supplied the Home, during the year, with 339 boxes and various packages of clothing, provisions, etc.; constituted over one hundred life-members, by the payment of ten dollars each; provided homes for the homeless; and aided largely in extending the Society's publications, etc. The labor required in giving due attention to the hundreds of applicants who from week to week solicit aid. The amount of visiting done; 4319 garments, 284 bed-quilts, and other useful articles, distributed after due investigation, among the widows, fatherless, and the shipwrecked on the Lifeless sea of misery.

Rev. T. L. Cuyler, in some remarks, said there were eighteen thousand persons living under ground, that is, in basements and cellars. There were not houses enough in New-York for the people to live in. The poor lived in high houses, up lonesome alleys and streets, where they were crowded together, sometimes three or four families in one apartment. It was hard to make the poor girl keep the seventh and eighth commandments, when pinched by actual want. The Society must help her, give her a clean place to stand on, and make her feel that she has a duty to perform to society, etc. Mr. C. appealed to the philanthropic and wealthy in aid of this great undertaking.

Dr. Ferris stated that Rev. Dr. Tyng was to have favored them with an address, but he had been unavoidably detained from attending the meeting.

DR. DUFF'S MISSIONARY CONVENTION.—A convention called by personal invitation, to meet and confer with Dr. Duff, assembled at Dr. Alexander's church, on Thursday last. The meeting was made up of members of the various religious denominations, with several returned missionaries from foreign lands. Hon. Luther Bradish presided, and the deliberations were continued through that and the following day, and closed by a very large public meeting on Friday evening, at which Dr. Duff delivered an eloquent address of two hours. The address is to be published with the proceedings of the convention.

After Dr. Duff had closed, Rev. Dr. Tyng offered a resolution expressing the high sense entertained of the services of the eminent man that had just taken his seat, declaring the belief that great good would result from his visit to this country, and praying that he might return in safety, to bless with his presence the mission to which he is so devotedly attached. This resolution was adopted by acclamation. The doxology was then sung, and the benediction was pronounced by the venerable Dr. Bangs.

The discussions of the convention related to the topics of the most efficient means of conducting missions, the concentration of labor in centers of influence, the respect due to preoccupancy of missionary ground, and the increase of missionary laborers. The resolutions were reported by the following committee of arrangements:

Rev. Dr. Murray, Presbyterian; Rev. Dr. Tyng, Protestant Episcopal; Rev. Dr. Bangs, Methodist Episcopal; Rev. Dr. De Witt, Reformed Dutch; Rev. Dr. Oncken, Baptist Missionary from Germany; Rev. J. S. Wood, Secretary of American Board of Foreign Missions; Rev. J. L. Wilson, Secretary of Presbyterian Board of Foreign Missions; Rev. Robert Patterson, Reformed Presbyterian; George H. Stuart, Esq., Reformed Presbyterian.

UNION THEOLOGICAL SEMINARY.—The annual commencement of the Union Theological Seminary was celebrated last evening in the Mercer-street church. Rev. Mr. Barnes opened the exercises with prayer. Addresses were delivered, on "Psychology and Preaching," by Walter Frear, of Ulysses, N. Y.; on "Controversy a Corrective of Belief," by L. H. Cone, of New-Haven; on "Simplicity of the Divine Law," by Martin Kellogg, of Vernon, Ct.; on "Zeal of the Divine Law," by C. C. Starbuck, of Baltimore; on "Wants too Great for Science," by W. E. Merriman, of Manchester, Vt., and on "A Large Theology," by W. S. Karr, of Newark, N. J. The following-named students were graduated:

A. G. Beebee.	W. S. Carr.	W. T. McElroy.
W. R. Caldwell.	M. Kellogg.	W. R. Merriman.
J. M. Carroll.	E. P. Larkin.	J. W. Moseley.
V. D. Collins.	P. J. Leo.	F. Overton.
L. H. Cone.	H. A. Lounsbury.	S. Richardson.
L. F. Dudley.	W. W. Ludden.	O. H. Seymour.
G. E. Eagleton.	J. L. Lyons.	T. K. Skinner.
W. Frear.	J. S. Zelie.	C. C. Starbuck.
T. N. Haskell.		

It was announced that six of these gentlemen had determined to devote themselves to foreign missionary service. Rev. Dr. Robinson delivered a parting address to the graduates in behalf of the faculty.

THE NEW-LONDON CONVENTION.—The movement for the remodeling of Connecticut Consociationism has come to a conclusion. The time set for the convention at New-London, was Tuesday of last week, the 2d of May. It appears that only nine of the twelve consociations in the State had responded to the call of the Hartford Convention, by the choice of delegates. The consociation of New-London county, where the new convention was to be held, had declined, by an almost unanimous vote, to countenance the movement. The great freshet wholly interrupted the travel from the western part of the State. At the time appointed, only six consociations were represented, and they but in part. Those who attended spent two days in discussions and conferences, and after passing a few innocent resolutions, adjourned *sine die*, and Connecticut remains as she was, without any revolution.

BROOKLYN HORTICULTURAL SOCIETY.

THE exhibition of this Society, as advertised in another column, promises a splendid show. Beside spring flowers from the conservatories of New-York, Brooklyn, and the adjacent country, the celebrated aquatic plant, *Victoria Regia*, from the hot-house of Caleb Cope, Esq., of Philadelphia, will be exhibited in full blossom. Mr. Henry Ward Beecher will deliver an address on Friday evening, at the close of the exhibition. Those who wish to see the flowers to the best advantage had better go early.

FOR NEBRASKA.—At the Worcester meeting for organizing Nebraska, Rev. Edward E. Slade, in his remarks, gave it as his opinion that 2000 Massachusetts men will be in Nebraska and Kansas before the close of the present year, and perhaps as many more Germans, Swiss, and Norwegians, who are expected from across the water.

MISERIES OF WAR.—Formerly, the domestic misery arising from a state of war was endured in solitude and despair. The easy diffusion of intelligence, the extension of Gospel benevolence by missions, and the presence of men whose humanity is Christlike and active in every quarter, are likely to give us a full knowledge of the local horrors and sufferings that grow out of the war now opened in Europe. Rev. W. C. Schauffler, the missionary at Constantinople, has already seen such a wide-spreading destitution among the poor of that city, as has impelled him to make an appeal to the people of this country for immediate succor. The appeal is issued through his friend, Hon. Thomas E. Williams, of New-London; and contributions will be received in this city by Mr. David Headley, No. 78 Broadway. In his letter, dated March 29, Mr. Schauffler says:

"There is no commerce, no business going on here now, no money except paper to be seen, and of that but little, and thousands are sinking down with hunger, thirst, nakedness, and disease. We have heard of people who were dying with hunger, stealing bread, and on being detected, sinking down in the streets and expiring. We have heard of their eating, already, rats and